The Living Church

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The Living Church

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STEWARDS OF THE MYSTERIES.

FOR THE THIRD SUNDAY IN ADVENT.

"IT is required in stewards," says St. Paul, "that a man be found faithful." Faithful to what? With Bishops, priests, and deacons, that they be faithful to their ordination vows, which include loyalty to the Catholic Church and her entire teaching, an unfailing belief in the inspiration of Holy Scripture, and a blameless walk in the path of daily life. A clergyman is the only professional man who is never off duty. For whether in his parish or out of it, he is still a priest of God, still a steward of the mysteries of Heaven. In the words of Thomas á Kempis, "A priest ought to be adorned with all graces, and to give example of good life to others. His life should not be in the common ways of mankind, but with the angels of Heaven, or with perfect men on earth."

In *A Serious Call* William Law writes: "The wisest Bishop in the world is he who lives on the greatest heights of holiness, and who is most exemplary in all the exercises of a divine life." A holy priesthood will tend to develop a holy laity. Bishop Wilson says, "More sinners have been converted by holy than by learned men"; and again, "I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon against any vice. If a clergyman is eager after pleasures, the world and its idols, trifling and vain in life, all he says from the pulpit will signify nothing."

The exhortations and questions in the service of ordination are tremendously solemn, and both clergy and laity might profit by a frequent reading of them: the clergy to remind themselves of what they have promised, and the laity to see what they have a right to expect from those in orders. "Have in remembrance," says the ordaining Bishop, "how ye are called to be messengers, watchers, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep who are dispersed, and for His children that they may be saved." And in another place, "Ye ought to forsake and set aside, as well as ye may, all worldly cares and studies." One of the searching questions is, "Will you be diligent in prayer, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world, the flesh, and the devil?"

A very grave responsibility, however, rests upon the laity, for they must uphold the hands of their pastors, as Aaron and Hur did the hands of Moses; and they must provide them with necessary and liberal means of living, and refrain from adverse criticism, praying for them, and listening to their godly counsels, ever remembering that they are the channels of the grace of God to His children. They do that which the angels can not, for they bring Christ Himself down to the altar. However faulty they may be, for they are but human, their sacraments are still valid, and through their hands alone can the laity receive the Heavenly Food, and only from their lips can they hear the words "Go in peace, thy sins are all forgiven."

There would be a great future for the Catholic Church in this country if both the clergy and the laity made more earnest efforts after holiness of living, and a more entire consecration of their lives to the service of God, remembering that in the Holy Eucharist we offer "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to Him.

C. F. L.

PUBLISHERS' NOTICE.

Christmas Certificates, to be presented as evidence of a paid subscription to THE LIVING CHURCH for 1910, may be obtained on application to the publication office at Milwaukee, Wis. Such subscriptions will commence with the Christmas number.

Make your Christmas gifts to friends who are Churchmen an aid to the increase of their Churchly intelligence and education. One well-informed Churchman is a greater asset to the Church than dozens of apathetic conformists.

AS Advent progresses and Christmas draws nearer, one thinks what a power could be exercised by Churchmen if the Advent lesson of preparation for the coming of Christ were applied practically in our preparation for Christmas. We are about to begin the two weeks of bustle and hurry, of jostling and crowding, of tired clerks kept on their feet from early morning till late night, to which we have become accustomed as the inevitable preparation for Christmas. Many a merchant makes his entire year's living in these two weeks. "Business" has become so completely adjusted to the barter of Christmas presents that, no doubt, a panic of national dimensions and of frightful extent would follow a sudden cessation of the practice. The craze to give away has temporary possession of our people.

Does all this mean more of the real Christmas preparation such as the Church has always impressed as her Advent lesson? Unhappily, it may not. Christmas giving has too largely degenerated into an exchange of values, wherein to give must be the concomitant of to get. And both the giving and the getting appear to have lost their reason for being. If only our gifts might, in some way, tell the Christmas story! If only they might be reminders of the Incarnation!

No doubt we cannot go back suddenly to the better practice of exchanging simple, inexpensive cards that give the true Christmas message, though to do so would lighten the anxiety of many a man and woman upon whom the more elaborate requirements fall as a heavy tax. And yet those to whom Christmas means primarily the story of a manger and a Babe, the smiles of a maiden mother and the songs of angels, the reverential elevation of womanhood and the sanctity of infancy, might well take the lead in calling us back to a better, as well as a simpler, keeping of the household feast. The search for real Christmas tokens that shall tell the Christmas story and shall not be serious drains upon the purse need not be wholly a vain one. Church people may well take the lead in seeking them out. Intrinsic value need not be the measure of a Christmas gift if in good faith we shall resolve that it will not be. At least we can resolve firmly not to run hopelessly into debt for our Christmas presents and not to allow others to do so for us. Perhaps thus we may stimulate the *real* giving which should characterize Christmas day: the gifts to God through His Church or through the poor; the gift of ourselves, our souls and bodies, in the eucharistic thanksgiving, and in the greater time which we may thus have to devote to worship.

Even the modern coördination of charities may prove, in effect, a deterrent to rightful Christian giving. This coordination, to be effected by giving through one channel, ought not to remove the personal element from our charity. We ought to come more, rather than less, into contact with those who are in need; to give ourselves as well as our money. The needy must not become "cases" to us; much less must they be relegated to the charity of paid workers. We are not arguing against the coördination that advanced sociologists seek to bring about in our modern cities. It has become a necessity in this perplexing period of social stress in which we live. But the coördinated board cannot divest us of individual responsibility, and the giving of love and of sympathy must still have the intimate contact of person with person. We must coördinate not boards alone, but sympathy, bringing the giver and the recipient into closer relation rather than into more indefinite vagueness. A coördination that is founded only on a desire to be relieved from personal responsibility for giving, on the ground that some remote board or agent will, in some unknown way, relieve whatever destitution may be found to exist, will not be the fulfilment of our duty toward our neighbor.

The real Christmas spirit, infused into our gifts, would make the gifts of one class very much less expensive, and would enable one materially to increase those real Christmas gifts that count eternally.

WHY will Churchmen allow their children to be brought up with no knowledge of the different ways of rendering divine service that are to be found in our different churches?

It casts no reflection upon the Holy Eucharist, where that is made the chief service of the Lord's day, to allow our children to know that in other churches Morning Prayer is given the most conspicuous place. It does not detract from the teaching value of the eucharistic vestments if our children are told that in some places the priest celebrates in surplice, stole, and cassock. It does not make the full Catholic ceremonial less beautiful nor impair its reverence when we frankly explain that there are churches in which the most sombre customs prevail. Contrariwise, those who are accustomed to "old-fashioned" services ought to develop sufficient breadth to know and understand services of more elaborate nature, and to familiarize their children with them.

Regard it as one may, from his own perspective, the actual fact is that these differences exist among our churches, that the differences are and must be tolerated by our ecclesiastical authorities, and that in all probability they will continue long after our day. Why, then, should children be allowed to grow up with no knowledge that other customs than those of their own parish church exist?

We are not making the superficial plea that one manner of rendering divine worship is as good as another. We have very pronounced opinions upon the relative importance of the divine office as compared with monastic offices; of the value of vestments that are exclusive to the eucharistic office, and of the teaching and reverential value of historic ceremonial, intelligently rendered and loyally expressed. But our horizon is not so limited that we have failed to observe that there are other Churchmen who disagree with us in each of these particulars, and that there are churches in which none of them is practised. Why, then, should not our children be taught both the fact and the historical explanation of the fact?

In cities, wherein the different customs of rendering the Sunday services may be found in different churches, we believe that it is quite indefensible to allow children to grow up without becoming familiar with the different standards which do, in fact, prevail. Children accustomed to a "plain" service, and whose parents believe that service best adapted to their spiritual needs, ought sometimes to be taken to "ritualistic" churches and to have the service and its practices explained to them. And similarly, those who enjoy the fullest measure of Catholic ceremonial ought to see that their children are made familiar with the plain rendering of Morning Prayer which they will find at a neighboring church.

For such adults as feel a sense of repugnance in attendance at an unaccustomed service it is especially a duty to attend such services often enough to allow the repugnance to wear off. Wear off it will, if an honest effort be made to rid one's self of it; for each of the accustomed services rendered in any of our churches is good, so far as it goes. From any point of view its limitations are purely relative; though good, one may feel that there are reasons why another way is better. One who cannot worship in accordance with, or in spite of, differing customs that prevail among us is too narrow to be a good Churchman, whatever be the party name which he applies to himself.

The effect of the narrow, partisan spirit that is fostered by the ignorance of any service other than that to which one is accustomed is shown when one removes to a new place where, possibly one church only being available, different customs prevail. On no plea, probably, are so many lost to the Church as that "things are so different" from those to which one has been accustomed. To hold that a dead, negative level must succeed to present variations is a quite superficial cure, though undoubtedly there should be greater self-denial in expression in small places, where all must worship together, than in parishes where certain ideals may be worked out among a sympathetic congregation. But the real cure for the condition is for Churchmen of every group or party to accustom themselves, as a matter of intellectual breadth no less than of Churchly sympathy, to services of varying character from their own. It is inexcusable for people in cities not to be familiar, and not to have their children familiar, with the different kinds of services held in the local churches. We shall have only narrow Churchmen—though they may call themselves either Catholic or Broad as the case may be—so long as we have Churchmen who will not enter a church in which the service is unaccustomed to them. Worse still, the problem to themselves and to the Church when such people remove to smaller places, or when their children marry and remove elsewhere, is one that frequently results in their ultimate loss to the Church.

IN his presidential address to the Christian Social Union, which is published as one of the series of that organization, Mr. Clinton Rogers Woodruff shows that the activities of members of religious bodies in social service far exceed those of secularists in numerical ratio, and the activities of Churchmen are in much greater ratio than those of members of other religious bodies. Thus he quotes statistics to show that 92 per cent of charity workers, 88 per cent of settlement workers,

and 71 per cent of social reformers, are members of Christian Churches; and of these, so far as they are analyzed, 21 per cent are communicants of the Episcopal Church. Both as comparing avowed Christians with members of no religious body, and as comparing Churchmen with other Christians, these ratios much exceed the proportion which each class bears to the entire population.

But though this is pleasant reading for Christian people and especially for Churchmen, it does not eclipse the fact that at best only a small minority among us appears to appreciate the crying need for more, and more intelligent, service in seeking to bring about a new order in society. The Church has, indeed, awakened to her duty, and her thinking sons and daughters are seeking the solution of the social problems of the day. Yet too often, when some particularly malevolent disregard of social righteousness is revealed, do we find Christian people either responsible for, or silently benefiting by, the wickedness. Are there no avowed Christians connected with the sugar trust? Do no Christian men pocket the 35 per cent. profit of the meat trust, though hundreds of thousands must thereby go without? Were there no Christian people in Denver during the years of the "jungle" which Judge Lindsay is portraying so graphically? Are there no Christians among the owners, or the board of managers, of that Coliseum in Chicago that is rented for a ball that is known to be an annual orgy of all that is vicious?

So long as so-called Christian men—we use the term with no apologies—are compromised in so many of the huge social wrongs of the day, Christians need not permit themselves to become over-complacent at reading that some of their number are seeking to relieve some of the misery that others among them are causing.

PERHAPS it would be just as well for Americans to defer the obsequies of the English House of Lords a little longer. Unused and second-hand coronets may sometime be thrown upon the market for a song, but they are not in the auction rooms yet.

The House of Lords may or may not be an anachronism and an effete institution, but it is pretty sure to survive as long as Englishmen want it. At least it is an upper house for which seats are neither sold nor obtained by the lavish expenditure of money. And though it is undoubtedly a bulwark of conservatism, it is not altogether certain that Englishmen, as a whole, are ready to throw conservatism to the winds. At any rate, when, once in our recollection, the House of Lords stood between a Liberal government and Irish home rule, in the days of Mr. Gladstone's ascendancy, and the ministry went to the country upon the issue, the position of the House of Lords, rather than that of the Commons, was ratified by an overwhelming majority at the polls. Perhaps the same thing will happen upon this present occasion. The House of Lords has only resolved that the unusual provisions of the budget ought not to be crystalized into law until they have been passed upon by the electorate, which is only the practical application of the referendum, such as advanced economists so warmly commend. The most democratic of us might well endorse their position. If the nation wants the unusual provisions of the budget, it is perfectly proper to require that its electors shall say so at the polls; and if they do, it will be time enough to discuss a substitute for the present upper chamber when the peers shall reject a budget that may be sent to them by a House of Commons that is elected on that issue.

Our own national problems are, perhaps, sufficiently vexatious to engage the attention of our own newspaper writers, who are a little premature in much that has appeared concerning the projected speedy demise of the House of Lords by reason of its vote upon this issue. And it is not altogether certain that we can point with unmixed pride to the American senate as unqualifiedly the superior of its British prototype.

OUR attention is directed to the fact that a brief extract entitled "Life in the Church," printed on page 175 of THE LIVING CHURCH for December 4th, was erroneously credited to Bishop Huntington, where it should have been ascribed to Dr. Morgan Dix. We very gladly note the correction.

ANSWERS TO CORRESPONDENTS.

C. N.—For an Archdeacon: "The Ven. A. B." For a Dean: "The Very Rev. A. B."

BLUE MONDAY MUSINGS.

I HAVE just been reading a tribute to a well-known medical man whose work for social uplift is widely known; and this paragraph, with its quotation, struck me as significant:

"Dr. C. was educated at Harvard, first broadly in philosophy and psychology, afterward in the medical school: a man first, then a doctor. Though a member of no Church, his view of life is profoundly religious: broad, deep, inclusive. 'I mean by religion,' he says, 'the deepest that there is in any human being. When you reach the core of any man, you reach, it seems to me, the divine spark in him; that is, you reach his religion. Religion is not one energy or one interest among others, ... it is the heart, the center, the core of every interest. In my opinion any man is slovenly and slipshod who does not find religion as the ultimate motive and goal of his task, whatever it is. Under this definition it is obvious that we cannot go to the bottom of any trouble, whether it be health or grief or anything else, without reaching religion. If religion includes the whole of our life as a house includes a room, then the man who would set his house in order must know all the rooms, must know the whole of the house before he ventures to touch any part of it.'"

With this utterance, quoted from one of Dr. C.'s new books, one need not quarrel, unless the writer makes "the divine spark" something altogether subjective, without reference to God, the Consuming Fire. But why "a member of no Church"? Is it that his religious aspirations are too vague, or too individualistic? "Inclusiveness" is all very well, unless you try to include contradictions; in which event absurdity is the result. Religion is primarily Godward; and it necessitates a Deity who can be known to His worshipper. A "religion of humanity" is as preposterously unthinkable as an agnostic religion; and no amount of moral enthusiasm or philanthropic effort can ever transmute what the careless critic calls "humanitarianism" into religion of any sort.

But, from what I know of Dr. C., I fancy the blame lies on the other side. He has been taught to think lowly of "the Churches," as voluntary human fellowships, differentiated only by various matters of taste and preference, or by abstruse speculations of an unpractical nature. "One Church is as good as another": that means, logically, that I may be my own Church and find that corporation sole serve all necessary functions. "Though a member of no club, his view of life is profoundly social"; that might well be written of many a man, because clubs are accidental, voluntary organizations; useful, perhaps, but not essential, no one of them having the right to claim loyalty from men as men. But the Church, Christ's Building, is unique; and it has Christ's warrant for making a unique claim. It is the teachers of a false "Liberal Churchmanship," darkening counsel by words without knowledge, who are responsible for such tragic misunderstandings as have kept devout and God-serving men like Dr. C. from membership in the Body Mystical of Christ.

A FAMOUS newspaper man was buried the other day, with a service compiled by the Unitarian minister who officiated, without hymns or music of any sort. "A psalm of David, a portion of the Epistle to the Galatians, passages from the Buddhist, Brahmin, and Chinese scriptures, from Plato's *Immortality,* Seneca's statement of the value of a friend, an extract from Browning's *Paracelsus,* and another from the Egyptian Book of the Dead," we are told, were read by the officiant!

It may be irreverent, but this reminds me of the experience that chilled an enthusiastic American, on his first visit to England. "I went straight from the steamer to a little, old, quaint inn, the very type of which I had read of so often. It was late, and when I asked what they could give me for supper, the buxom landlady proposed minced collops. I consented eagerly: that sounded mediaeval, Robin-Hoody, old-world indeed. But what do you think they brought on under that deceiving name? Just hash!" The bearing of this tale lies in the application of it.

I WAS QUOTING Alfred Ainger the other day. Here is another passage from a sermon of his, well worth pondering:

"'Christianity without dogma'—this is the medicine, people say, for this age, and the only medicine which the sensible man will consent to take at the hands of the religious teachers of the future. Christ's morals, without any trouble as to Christ's own statements about Himself; Christ's morals without the Incarnation, without the Atonement, without the Resurrection: Christianity, in short, without Christ. But here, in the in-

stance of this nobleman, and of every other sufferer who came in the same way into connection with the Saviour, and was drawn towards Him, and made a new creature by Him, it was the precisely opposite state of things. Here was a man to whom not Christianity but Christ was the motive force which changed him and lifted him out of darkness into light."

FOR ENTIRE submission to quasi-papal authority, Mrs. Augusta E. Stetson of New York sets an example to the rebellious "modernists" which Pio Decimo might well wish they would imitate! The whole story of "malicious animal magnetism"; of the cold wind full of dead men's faces, each one with Mrs. Stetson's eyes glaring out from it, whereby a well-to-do member of Mrs. Stetson's congregation was persuaded to subscribe more generously; of broomstick journeys from Central Park West to Boston, with "the Mother Church" as objective; and all the rest of it, is like an extract from Michelet's *La Sorciére;* and the one thing clearly demonstrated is that "Christian Scientists" of all schools and sects are still in the darkness of mediaeval superstition. But Mrs. Stetson's letter of surrender has a few phrases distinctly significant: "I shall continue to make it my sole effort to obey Principle, and to follow our beloved leader, Mary Baker Eddy. . . . . The Bible, *Science and Health,* the mother church manual, and the other writings of our beloved leader, Mary Baker Eddy, are a sufficient guide to eternal life. . . . . I make this simple request: that the trustees and also the members of this church will constantly listen for our beloved leader's voice, impersonally, through devout prayer, and through the proper study of her writings. Following her you cannot lose the way to heaven, harmony, eternal oneness with God."

If all this is not to put "our beloved leader" and her writings at least upon an equality with God the Father, whose Word the Bible is, language has ceased to have meaning. "To obey Principle" is a cloudy phrase at best, like "listening impersonally" for a voice. But discipline has been preserved; and we may reasonably expect a new edition of *Science and Health, With Key to the Scriptures,"* amended against Stetsonian perversions.

I HAVE JUST been revelling in Bishop Tucker's *Eighteen Years in Uganda and East Africa.* Here is a paragraph with its lesson for us:

"The low level of the spiritual life of many African Christians is due very largely, in my opinion, to lax views on the marriage question, and to the facilities afforded for divorce. Let a man realize that it is not possible for him to get rid of a wife whom before God and man he has vowed, till death, to love and cherish, and he will be careful, not only *in* his choice, but *of* his choice. He will choose wisely, and he will shield and guard carefully. Africa, and for that matter our own dear land, needs to learn more and more the sacred character of the marriage tie."

The description (Vol. I., p. 9, *sqq.*) of the intrusion of the French Roman mission, with the conduct of its leaders, brings vividly to mind Fr. Staunton's story, last winter, of the same sort of wicked rivalry in Sagada. It is sad reading. But the tale of the Church in Uganda is one of the most inspiring missionary narratives I ever read.

I HAVE JUST found, in an old commonplace book, this exquisite epitaph, which some of you may not know. It is Bishop Charles Wordsworth's, over the grave of his wife, at Winchester:

I, nimium dilecta, vocat Deus, i bona nostrae
Pars animae; moerens altera, disce sequi.

"Too dearly loved, thy God hath called thee; go.
Go, thou best portion of this widowed heart;
And thou, poor remnant, lingering here in woe,
So learn to follow, as no more to part."

HERE is a choice example of "English as she is wrote," from the registration-blank of the extremely comfortable Hotel d'Angleterre at Liege: "The hotel-keepers de keremth decline every responsability whatever, as to the goods, with which they would have been entrusted in eturn af a writter acknowledgmend of receipt."

"LOOK UPON each new day which comes as an opening into a higher world and a better life. When an opportunity of doing good comes, think that God sends it. Be faithful in small things, because they also are divine duties."

IN DEFENSE OF ATHANASIAN CREED

English Church Union Meeting at Church House, Westminster

ANNUAL MEETING OF CHRISTIAN SOCIAL UNION

Archbishop of York Discusses Church Establishment

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 23, 1909

ANOTHER splendid meeting in defence of *Fides Catholica,* or the Athanasian Creed, like the one at Cambridge a fortnight ago, was held last week in the Great Hall at the Church House, Westminster, on the occasion of the first general meeting of the English Church Union for the session of 1909-10. There must have been upwards of 1,000 people present. The subject formally down for the evening was "The Athanasian Creed, and the Convocation of Canterbury." The chair was taken by Lord Halifax, President of the E. C. U., who announced the receipt of a large number of letters from persons of all sorts and conditions, in all parts of the country, affirming their determination and steadfast resolution in resisting any alteration in the position and *status* of the Athanasian Creed. Things of this kind convinced him that any attempt to degrade the creed was doomed to failure.

His Lordship in introducing the subject of the evening in a brief but most telling speech said that in defending the use of the Athanasian Creed and its position in the Prayer Book they were standing up for three things: (1) The dogmatic principle—*i.e.,* the duty laid upon the Church to say: "This is the truth I am commissioned to teach, walk ye in it"; the necessity and all importance of believing the Catholic faith as taught by the Church, and the danger of departing from it; (3) the fact that no local Church has the right to tamper with what has the authority of the whole Church behind it. This was the battle they were called upon to fight, and there were two reasons why they should fight it with all their hearts and all their strength. The first reason was that it had been made abundantly clear that the use of the Creed was being attacked because it was the truth of the statements made by the Creed that was denied. And the second reason was that all the objections that used to be alleged have been abandoned. They now knew where they were, and they had but one answer to their opponents, "The Creed is true, and we shall defend it to the death." (Loud applause.) And then they had other reasons to believe in the success of their arms. First, there was the nature of the cause. "Whoever," asked the noble president of the E. C. U., "stood up for God's truth and was defeated"? Next, they had the history of the past. He recalled the great meeting at St. James' Hall, on January 31, 1873, when the Creed was being attacked as it is to-day. That meeting, humanly speaking, saved the Creed then. What was done thirty-six years ago, they had to do to-day. "Principle in the long run," declared Lord Halifax, "always triumphs over expediency, and always will."

The subjoined resolution was proposed by Canon Newbolt, Chancellor of St. Paul's, on behalf of the president and council of the union:

"That this meeting has learned with distress and alarm that the scheme of Prayer Book Revision, as it has been recommended so far to the Lower House of the Convocation of Canterbury, involves the destruction of the witness of the Athanasian Creed to the general necessity to salvation of a right faith and holy life, while even the mutilated form of the Creed is only to be recited optionally."

Canon Newbolt pointed out that the position in Convocation at the present moment was that no final steps whatever had been taken by even the Lower House as to the Athanasian Creed. He thought that when the question did come before the Church at large there was little doubt as to what the verdict would be. In almost every quarter one found the very strongest feeling against altering the Prayer Book at the present time. It was urged that in getting rid of the Creed an intolerable grievance was being removed. The Canon's answer to that was, that it would be correcting an alleged grievance by setting up a real grievance "ten times more intolerable." The grievance to "the great Church heart of the nation," if the Creed was silenced, tampered with, or shelved, would be deep-seated and permanent, and would "shake the Church of England to its very foundations."

The resolution was seconded with some weight by remarks by John Shelley, Esq., of the Plymouth Branch, a distinguished West County lawyer. The Rev. G. Bayfield Roberts (vicar of Elmstone, Gloucestershire), in supporting the resolution, quoted some effective words from Charles Kingsley, to the effect that his rule had been to "preach the Athanasian Creed from the pulpit in season and out of season," so as to prevent people thinking it "a dead formula, or even a string of intel-

lectual dogmas." The resolution was carried *nem con.* and with acclamation.

CHURCH EXTENSION NEEDS IN LONDON.

A meeting has been held at Caxton Hall, Westminster, in support of the Bishop of London's Fund, which in the last few years has come to have a directly spiritual side by being the "financial background" of the Bishop of London's Evangelistic Council. The Bishop of London, in making an appeal for the fund, declared that there was need of haste because of the appalling pace with which London grew. They must get ahead of the population; he desired to see the churches built before the roads were made in the new districts. They had no idea how the spiritual faculty "atrophied" if left unsatisfied. He asked the people of West London to give the fund £50,000 a year instead of £28,000, which was all it got. Lord Hugh Cecil, who was the other principal speaker, touched on social reform with true insight and balanced judgment.

C. S. U. CONFERENCE MEETS AT BOLTON.

The Christian Social Union has been holding its seventeenth annual conference at Bolton, under the presidency of the Bishop of Birmingham. Some eighty delegates were present. Resolutions were passed in favor of the limitation of child labor and the abolition of the half time system and of street trading under the age of seventeen, and the government was urged to extend the period of prohibition of the employment of mothers, and to inaugurate a scheme of maternal insurance, to carry into effect some scheme of insurance against unemployment, to provide, in addition to labor exchanges, experimental training colonies of capable unemployed, and detention colonies for unemployables. Speaking at a public meeting the Bishop of Birmingham emphasized the principle of the proper maintenance of the worker being a first charge upon industry, which, he admitted, was a proposition not less than revolutionary in respect of our industrial system.

WHAT "ESTABLISHMENT" MEANS TO THE ENGLISH CHURCH.

The Archbishop of York has recently been expressing himself upon the subject of the "established" position of the Catholic Church in this land, in an address to the Central Church Defence Committee at its autumn meetings held in York. He knew of few privileges that establishment conferred upon the Church. "Establishment," said his Grace, "means to us, in these days, not so much privileges as hardships, and we are content, so far as conscience allows, to accept those hardships, because we are willing to pay the price they demand for the opportunity of serving the national life." It was ridiculous now, the Northern Primate went on to say, to speak of Parliament as if it were in the twentieth century what it could legitimately claim to be in the sixteenth century—the representative body of the laity of England. His concluding remarks may be commended to those among us who are really more establishmentarians than Churchmen.

"It may well happen," said the Archbishop of York, "that the time will come when we shall consider whether the price we are asked to pay for rendering national service as a national Church is greater than, in conscience, we have the right to pay. That time, I hope, is far distant. But in the meantime it is of importance that it should be pointed out that Establishment does not necessarily mean, or ought not to mean, any arbitrary interference by Parliament with the autonomy of the Church, which is legitimate and right within its own province."

VARIOUS OTHER ITEMS OF NEWS.

With reference to the published correspondence between the Bishop of Massachusetts and the Archbishop of Canterbury relative to the Central Consultative Body of the Lambeth Conference, the *Guardian,* which reprints the correspondence direct from THE LIVING CHURCH, expresses regret at the allusion the Bishop of Massachusetts makes to the determination of the Church in the United States to "keep its complete organic independence of the Church of England," since it is certain that no one in this country has ever entertained "any designs upon that independence." The *Guardian* trusts that the episcopate of the Church in the United States will be reassured by the Archbishop of Canterbury's "frank restatement" of the position and claims of the Consultative Body. The *Church Times,* commenting thereon, says:

"We entirely sympathize with the Bishop of Massachusetts' dread of the establishment of an Anglican Papacy and Curia at Canterbury, but we cannot help thinking his alarm on the present occasion was groundless."

The annual sung requiem for departed members and asso-

(*Continued on Page* 191.)

ADVENT WEEK OF PRAYER IN NEW YORK

Opportunity for Its Observance Very General in Our Churches

LARGE GIFT ANNOUNCED FOR CLERGY PENSION FUND

Bishop Greer's Heavy Burden of the Year

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, December 7, 1909

THE work-days following Advent Sunday were generally observed by the churches in and about New York City as a week of prayer. Some of the noted preachers of the country were invited to speak at special services held at noon and in the evenings. A large variety of interesting topics was advertised. Two hundred persons, almost all men, attended the daily service in St. Paul's chapel, in lower Broadway, and one hundred in the Church of the Holy Communion in Sixth avenue. St. Thomas' Church was filled on the afternoon of the first Sunday and the crypt of the Cathedral on that of the second. Week night services, held in five different places, were productive in three of them in launching what may come to be permanent work. Topics on which addresses were given, and prayers said for, included the Sunday schools and the Social Service work, young men and Holy Orders, missions in the diocese and in all the world, and peoples of foreign birth now resident in New York. Speakers included Dean Hodges of Cambridge, the Rev. Drs. Stires and Nichols, Canon Harrower, Warden Rodgers, the Rev. George Alexander Strong, and the Rev. Philip Cook. An especially strong address on "The Call to Laymen" was given by Bishop Thomas of Wyoming. A feature of the presentation of the topics was the distribution of leaflets giving in each case information concerning the subject presented.

The weather conditions throughout the week were quite all that could be desired. One who has been in daily attendance at Lent and Advent noon-day services in a downtown church for a number of years reports that the attendance at Advent services is growing, but that our people need further education and exhortation before the interest in this penitential season will equal that displayed in the special Lenten services. It must also be remembered that this is a very busy season in the business and shopping districts, and in some houses and offices the noon-day luncheon hour has been temporarily curtailed.

The holiday rush also affected the attendance at evening services in suburban churches as well as in those within the metropolis. In some places this week special celebrations of the Holy Communion were provided for business people at very early hours in the morning. At others a twenty-minute service of prayer with a short address was held each morning. On Advent Sunday sermons and exhortations were given on the Christian doctrine of prayer and its use by those unable, for various reasons, to attend public service. Whatever may be the feeling—encouragement or disappointment—over the response to the call for united public prayer during the first week in Advent, it must in all fairness be set down that the pastors and active workers in the Church made very special efforts to allure men and women from the tempting and engrossing world of business and pleasure into the house of prayer for devotion, meditation, and instruction for a short period in each busy day. Again, it should not be overlooked that in many a city parish church and in a growing number of village and town churches, three services are held daily throughout the year. Gratitude must fill the devout mind that remembers conditions as they were only a quarter of a century ago, and takes count of the sanctuaries open every morning for the sacrifice of praise and thanksgiving; free and open churches, daily Eucharists, Matins, and Evensong on every hand are more numerous than ever before in the history of the Church. She has opened her doors, provided services at convenient hours, and published cordial invitations to come and worship. What more can she do? What more should she do?

RELIGIOUS CONDITIONS IN HARLEM.

The daily papers continue to discuss the condition of organized Christianity in the city. The Rev. Dr Van de Water stated in the *Times,* from the figures gathered by the Federation of Churches, that thirty per cent of those who declared themselves "Episcopalians" in Harlem were connected with no parish or

mission organization. Presumably the same condition prevails elsewhere.

TWO ADVENT SERMONS.

Social Service problems were more or less treated of in two city pulpits on Advent Sunday. In the Church of the Ascension the Rev. Percy S. Grant, rector, spoke at the night service on the question, "Shall the Trusts go?" answering the question in the negative. Preaching in Trinity Church, the rector, the Rev. Dr. Manning, said in his morning sermon:

"The Church must stand for the noble movement that has been taken in hand to stamp out tuberculosis and to do away with child labor. It must take its stand against such hideous evils as have just been brought to light which we describe as the 'white slave' traffic."

MILLIONS WILLED TO A HOME.

John Masterson Burke died at his home, 18 West Forty-second Street, Manhattan, on Thursday, December 2d, in the ninety-eighth year of his age. The funeral was held in the Church of the Incarnation, Madison Avenue and Thirty-fifth Street, on Monday morning, December 6th. A provision, made by Mr. Burke in July, 1902, for the establishment of the Winfred Masterson Burke Foundation (which is to be a rest home for convalescents), becomes operative. The sum of $4,500,000 of his fortune is devoted to this purpose; the home to be erected immediately after his death, and according to the founder's wishes will be built in the country within easy distance from New York. Mr. Burke made it plain that the home was to be open to those who showed a disposition to help themselves, but who were unable for the time being to pay their way in a rest retreat. He did not want the home to become a home for incurables. Born in this city, he was engaged down town in the South American trade, in which, with good real estate investments, he made most of his fortune. Mr. Burke was a communicant member of the Church of the Incarnation.

THE GENERAL CLERGY PENSION FUND.

Speaking at St. George's Church, Stuyvesant Square, Sunday morning, November 28th, the Rev. Dr. J. J. Wilkins announced a gift of $50,000 just received toward the $5,000,000 fund to pension clergy attaining sixty-four years of age, or sooner if disabled permanently by accident or disease. It is stated that the good news was received just before the sermon, and came from a man in the Middle West. It is the first large gift the fund has received. Including this amount, $300,000 has been raised in the short time since the movement began.

THE BISHOP'S OFFICIAL ACTS.

It is reported that Bishop Greer, in the convention year which closed last month, confirmed 4,264 persons. This is the first year that Dr. Greer has been in entire charge of the diocese. In the year he preached 274 sermons, ordained seventeen candidates to the diaconate, and advanced sixteen deacons to the priesthood.

FOR THE CATHEDRAL.

The Bishop's throne, of carved oak, which is to be placed in the Cathedral of St. John the Divine, is on exhibition at the Drexel Institute, Philadelphia, this week. The contract for furnishing the interior of the Cathedral was awarded to a New York firm, and they sub-let the work of furnishing all of the carved wood work of the choir and sanctuary to an expert craftsman, John Barber, of Philadelphia. The choir and clergy stalls are completed and have been shipped to New York.

QUIET DAY AT TRANSFIGURATION.

Father Huntington, O.H.C., conducted a quiet day for the members of the City Mission Altar Society, on Saturday, December 4th, in the Church of the Transfiguration. Three meditations were given—10 A. M., 12 M., and 3 P. M.

ONE'S ABILITY to "keep sweet" is never really tested until he is treated with downright unfairness. There is no credit in being sunshiny while everything is sunshiny around us. Any one can be courteous, and loving, and agreeable while others are so, and while everything that is his right is being given to him. But how many of us make it the deliberate purpose of our lives to be courteous, and loving, and positive radiant of sunshine when our rights are rudely over-ridden, and we are ignored, or snubbed, or even misrepresented? Then, and then only, we have a real opportunity to show whether our Christianity is kept chiefly within the leaves of our New Testament or is the controlling force in our lives. One whose love shines out only more brightly the more his feelings are hurt has little difficulty in persuading others that his Christ is a friend worth knowing.

THANKFULNESS IN CHINA.

ST. SAVIOUR'S HOUSE, WUCHANG, October 12.

MISSIONARIES get the name of professional beggars; and so they are, as a rule, for, humanly speaking, their work could not go on unless they were. But this is only one side of it. They have just as great a duty in the matter of thanksgiving as in asking.

This time I am going to tell a few things which rejoice the hearts of those who are privileged to work here and make them thankful to God for what He is doing in their midst. I wish also to express deepest gratitude to those whom He has raised up as friends and benefactors of the China mission. Our chief intention at the Sunday Eucharist at St. Saviour's is thanksgiving. May I ask these friends to praise God with us when they join in offering the great Sacrifice of Thanksgiving on the Lord's Day?

ST. SAVIOUR'S CHURCH, WUCHANG.
(A Chinese building adapted.)

First of all, because God has answered our prayers and sent laborers for the harvest. There have been three recent arrivals—the Rev. Dudley Tyng and Miss Cheshire and Miss Gates, all for Wuchang. Mr. Tyng is the son of the well-known missionary of Japan and has lived a good part of his life there. He has begun work amongst the Japanese residents of Hankow and holds regular services for them in Japanese every Sunday. He also does a good part of the work in St. John's English church in Hankow. His time during the week is taken up with the study of the Chinese language, though he teaches Church history in English in the Boone Divinity School. Miss Cheshire and Miss Gates are studying Chinese and helping in the work as opportunity offers, the former with Deaconess Phelps at St. Hilda's and the latter with Miss Byerly.

Another cause for gratitude to God is the hold the Church has on her converts and the discipline she exercises over them when they fall into grievous sin. The ancient disciplinary system of the Church has been in vogue for years. Our late beloved Bishop Ingle did much to develop it and adapt it to local, present-day needs. Public Penance and the Penitents' Bench, for those who are undergoing public discipline, are well known institutions of the holy Catholic Church in China. I will illustrate its working by a recent case which occurred at St. James' Church.

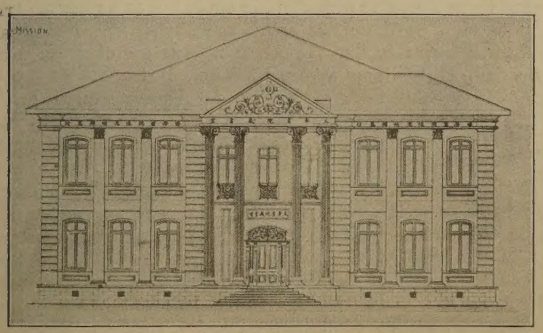
At Han Chuan (one of the twelve stations under the charge of the Community of St. Saviour) a man had brought scandal on the Church by his mischief-making, which had resulted in a serious parish quarrel. (I might add public penance is used for notorious sins only. For all others, resort may be had to the auricular or secret confession to the priest alone.) When it became generally known that this man was at the bottom of the

trouble which had occurred and was, really, largely at fault, although, of course, not the only one, he was brought up before the priest and a committee of communicants for examination. It made my heart rejoice to see the manliness and straightforwardness with which he made a clean breast of the matter and acknowledged his fault. He quietly and cheerfully took the penance assigned, which was to occupy, for a month, the penitent's bench at the back of the church; meantime, to be cut off from Communion, and to leave the church at the offertory, *i.e.,* at the end of the *Missa Catechumenorum,* along with the unbaptized; at the end of the month to make his sacramental confession to the priest, receive absolution, and again be restored to Communion. All of this he fulfilled most faithfully. Such things have a most wholesome influence on the congregation, inculcate a deeper sense of sin, and guard against the notion that the Catholic religion is a cheap and easy thing, making no demands upon one's moral conduct. Now let it not be once imagined that it was any easier for this poor man to do all this than it would have been for one of us. If anything it was harder, because it made him "lose face" before others, and this a Chinese fears exceedingly.

At St. Saviour's, Wuchang, things have grown so that we have rented a house for the industrial school and taken their building for the enlarged St. Joseph's School, which now has nearly eighty boys. An old building, formerly the primary school, has been torn down to enlarge the playground, and a two-story building has been put up on the street side which serves as gatehouse and "guest hall," or public class room below and primary school above. There are now about 180 boys and girls attending the four schools at St. Saviour's. They nearly fill the little church, leaving almost no room for other worshippers. A small addition or wing has been built to seat some of them. We manage very well on Sundays. The Eucharist, which is the chief service and which Christians only attend, is celebrated early, and only the school children who are baptized come, the boys being in the choir, thus leaving room for the congregation. This service is always well attended. In fact it is the only service of the Lord's Day when a Christian can be sure of a seat and not be crowded out by the non-Christian school children, catechumens, and enquirers and others who attend the later services.

The Community of St. Saviour, as such, has had somewhat of a setback, as one of our number has been assigned work in another place and will be absent for a half-year, and the other is left with the responsibility for the work in our twelve places with the staff of forty-two Chinese workers and about 1,300 Christians to look after. One cannot visit the country stations as often as he did formerly, when there was another priest left at home in charge. To get away once a month is the best he can do now. Is there not some priest who would like to come out and share our Community life and work with us? Opportunities are many and great. Let us thank God for them.

At the hospitals and the Boone College, things are flourishing. The new library building, the corner-stone of which was laid in June, is now nearing completion, and a fine, impressive



PLAN OF BOONE UNIVERSITY LIBRARY, WUCHANG.

pile it is, too. It is built of brick, covered with plaster and sanded. There are four tall columns in front, and across the top will be placed glazed tiles with the following texts in Chinese: "Christ, in whom are hid all the treasures of wisdom and knowledge"; and from the Chinese classics: "I looked up to them (the Master's doctrines) and they seemed to become more high; I tried to penetrate them and they seemed to become more firm." "He enlarged my mind with learning and taught me the restraints of propriety."

On the lower floor are to be the reading rooms, offices, and stack-room for the books, and on the second, a large assembly hall to seat about 650. The library will be sure to be of great benefit, not only to our own mission and those to whom it directly ministers, but also to the throngs of government school students whom we hope to reach through it some day. The library is to be a public library, practically the first one in China, and many of the lectures in the auditorium, it is hoped, will be attended by outsiders. The place bids fair to be most attractive. The rooms will be well lighted and bright and there are a number of fire-places. Of course much will depend upon the furnishings in order to make it cozy. We have hardly begun to think of them yet, for there is still a debt of $1,800 on the building, which must be paid off first. Our collection of books, too, will look very small in the big, empty place. But more will come in future, I am sure, and all other necessary things will be added in time. We thank God for this splendid beginning.

Speaking of the library reminds me of the great hope we have of its usefulness in another direction, viz., in connection with the Oxford and Cambridge University scheme, which is sure to be put through in the near future. The authorities in England have decided to locate it in this "We Han Center"; that is, either in Hankow or Wuchang. They promise to give it splendid support and backing and to supply it with the best of professors. How proud and happy we shall be to work in conjunction with it, and to "send up" our Boone graduates to it! Already £5,000 has been assigned from the great Pan-Anglican thank-offering, which can be used for a hostel for our students who attend the new university. Boone College is sure to occupy a prominent place in the scheme, and the library will be no small contributor toward this end.

Thanks be to God for all His goodness. Yours in Him,

ROBERT E. WOOD.

SPRINGFIELD DIOCESAN SYNOD.

IT was a large gathering of the synod that was held last week, only two of the clergy being absent, and lay deputies being present from twenty-one parishes and missions. Enthusiasm was created by the report of two travelling priest-missionaries in the diocese, and $100 was raised for the publication of a mission service book which these missionaries had compiled and deemed necessary. At the suggestion of the Bishop in his address, action was taken unfavorably to the adoption of the Preamble to the Constitution, but recommending the adoption of the amendments for the election of a Presiding Bishop and for the election of Suffragan Bishops; and for the omission from the title page of editions of the Prayer Book in foreign lands of the name Protestant Episcopal. Reports from the various treasurers showed the finances of the diocese to be in excellent condition.

The synod assembled in St. Paul's Pro-Cathedral, Springfield, on Wednesday, December 1st, and organized for business in the spacious new hall of St. Paul's parish house. The Rev. E. H. Clark was unanimously reëlected secretary and Mr. W. R. Vredenburg, treasurer. A resolution of appreciation of the late Rev. Dr. F. P. Davenport was adopted by a rising vote. The Bishop read his address in the afternoon. The report of the Board of Church Extension was read and the Synod resolved itself into a committee of the whole to discuss the report of Church Extension in the diocese and to receive pledges for the ensuing year. The amount pledged was considerably more than last year. Much enthusiasm was aroused by the report of the Board of Church Extension showing the large amount of work done by the two missionary priests of the diocese: the Rev. W. M. Purce in the southern part and the Rev. J. C. White in the central part. They have visited and ministered in over sixty places in their territory, holding services in private houses, halls, stores, tents, almost anywhere possible. They have recovered nearly 300 communicants who were practically lost to the Church. Their offerings taken at the services have almost paid their travelling expenses and hotel bills, the entire cost to the diocese for their work being a trifle over $4 per month each. The proposed change in the time of meeting of the annual synod from December to the third week in January was lost, and for the time the date of meeting remains as at present.

In the evening of the first day an informal meeting on Church Extension was held in the parish hall and addresses were made on different phases of diocesan missions.

THE ELECTIONS.

The elections resulted as follows: Standing Committee—Rev. Johannes Rockstroh, Ven. F. A. DeRosset, Rev. J. G. Wright, Hon. C. E. Hay, Hon. Bluford Wilson, Hon. Miles F. Gilbert.

Delegates to General Convention: Rev. Johannes Rockstroh,

Ven. F. A. DeRosset, Ven. H. M. Chittenden, Rev. G. P. Hoster, D.D., Hon. Charles E. Hay, Hon. Bluford Wilson, Hon. Miles F. Gilbert, Mr. John F. Cadwallader.

Alternates: Rev. William Baker, Rev. F. M. S. Taylor, D.D., Rev. W. N. Wyckoff, Rev. F. W. Poland, Mr. B. W. Cooper, Mr. N. M. Andrè, Mr. George K. Gibson, Hon F. S. Humphrey.

Board of Church Extension: Rev. Johannes Rockstroh, Rev. George C. Dunlop, Rev. William Baker, Ven. H. M. Chittenden, Mr. W. C. Graves, Col. J. S. Lord, Mr. George Huskinson, Mr. George K. Gibson.

THE BISHOP'S ADDRESS.

The address of the Bishop dealt mainly with matters of local and diocesan interest. He lamented the frequent changes in the clergy, mentioning that to-day only ten priests remain in the diocese who were here when he came, a little more than five years ago. He paid a tribute to the memory of the late Dr. Davenport. He expressed the opinion that clergy who are absent and working in other parts of the Church without any intention of returning to the diocese should be required by canon to take their transfers. He reported that he had confirmed 293 in seventy-one visitations. Looking over the diocese, there is much cause for thanksgiving. Two new churches, at Salem and Mt. Vernon, have been opened for worship. Our work at the State University has gone steadily forward, having planted one great landmark in the erection and dedication of a hall for the accommodation of thirty girl students. The general Board of Missions has fully realized the needs of the diocese and is helping us generously. A recent grant of $800 makes the appointment of a priest for the University an immediate possibility. The raising of the endowment fund of the diocese has also steadily gone on, $3,052.98 having been raised this year in cash, making a total in hand of $24,221.64, while over $10,000 is pledged to be paid in coming years.

With regard to the proposed changes in the constitution and the addition of a preamble, that of section 3, providing for the election of a Presiding Bishop, will commend itself to the judgment of all. The insertion of a new section 4 in Article XI., providing for the election of Suffragans, has much to be said in its favor; we may well approve it. The change in Article X. may be heartily approved. But when we come to the preamble, we have a different matter before us. It seems to be entirely unnecessary. It introduces a new statement or standard of faith and doctrine from that already accepted. It seems to put sacraments down from the high place which they have always rightly held among those things necessary to salvation. It entirely ignores the divine origin of the Church and the divine foundation on which it is built. It reverses the true order by placing the Holy Scriptures before the Catholic Faith, whereas the Faith was revealed, believed, and taught long before a line of the New Testament was written. Generally speaking, the whole tone of this preamble is far lower than that of the Prayer Book, with which the Church has been long satisfied. It would now be difficult to write any statement of the Church's Faith and life equal to those we already have. My counsel to the synod is that its voice should be heard clearly against the confirmation of this or any such preamble.

HISTORY OF THE AMENDMENT TO CANON XIX.

By the Rt. Rev Thomas F. Gailor, D.D.,
Bishop of Tennessee,
The Framer of the Language Finally Adopted.

ON the fifth day of the session of the General Convention of 1907, in the House of Deputies, the Rev. Dr. Brady of Ohio offered the following resolution, viz.:

Resolved, the House of Bishops concurring, That Canon XIX. be amended by adding, after the word "Lay Readers," these words: "Or to prevent the *preaching of sermons* or *the delivery of addresses* by Christian Ministers, or men, who may be invited thereto by any Priest in charge of any congregation, or in his absence by the Bishop of the Diocese, who may license them for the purpose."

This resolution was referred to the Committee on Canons (p. 250, J. H. D.). Ten days after this action, on October 15th, Dr. Fiske of Rhode Island brought in the report of the Committee on Canons (p. 323, J. H. D.). This report was prefaced by a long preamble, in which the committee expressed its unwillingness to recommend any such "Open Pulpit" as Dr Brady had proposed, but said: "This committee recognizes the fact that this proposal springs from and voices a desire deep down in the hearts of all earnest people," etc., and: The substitute amendment which we propose, will, we believe, correct disorder, prevent irregularities, and at the same time enable the Church to utilize," etc., etc. (see Report, p. 323, J. H. D.).

The substitute proposed by the H. D. committee was as follows:

"Or to prevent the minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting *a sermon* or *address* therein by any Christian person approved by the Bishop."

This amendment-substitute was adopted after debate in the House of Deputies, voting by orders, by a majority of 40 ayes to 18 nays and 6 divided, clerical; and 42 ayes to 15 nays and 2 divided, lay. (J. H. D., p. 349; the two votes by dioceses and orders on pages 348 and 349 being transposed by a clerical error in printing the journal.)

IN THE HOUSE OF BISHOPS.

The House of Bishops received the message on October 16th and it was referred to the Committee on Canons, which reported two days afterwards, *i. e.,* October 18th, as follows:

REPORT OF COMMITTEE ON CANONS, HOUSE OF BISHOPS.

"The Committee on Canons, to which was referred message, etc., amending Canon 19, recommended the adoption of the following resolution:

"'*Resolved,* That the House of Bishops concur with the House of Deputies in the amendment of Canon XIX., as contained in message from said House, No. 85, but with the following amendments: to omit the words "*sermon or*"; to substitute the word "*man*" for "*person*"; to insert the words after "Christian Man," "confessing the Nicene Creed"; and to insert the clause "but not as part of any regular service of the Church" after "therein," so that the new sentence shall read:

"'Or to prevent the minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting therein, but not as part of any regular service of the Church, an address by any Christian man confessing the Nicene Creed, who may be approved by the Bishop.'"

The consideration of this report was made the order of the day for 3:30 P. M. and was then discussed; but no conclusion was reached, except that it became evident that the House of Bishops would not adopt the report of the committee. At 8 P. M. the discussion was resumed and, finally (p. 179, J. H. B.) the amendment was adopted as follows:

"Or to prevent the Bishop of a diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions."

I beg to submit the following comments, viz.:

(1) In Dr. Brady's original proposal and in the amendment adopted by the House of Deputies, a distinction was recognized between "sermon" and "address," both of these words being used with the conjunction "or" between them. To deny this distinction in the face of the facts is no less than to trifle with truth. The Committee on Canons of the House of Bishops emphatically made this distinction in its report and left out "sermon."

(2) The final amendment, as adopted by the House of Bishops, adopted the two suggestions of its committee (leaving out "sermons" and putting "man" for "person"), but substituted "on special occasion" for "not as part of any regular services"; and *wiped out entirely the reference to the parist priest or minister* (whose participation in the matter had been referred to in all the amendments), and simply said "any Bishop can give permission," etc. Under this phrasing I maintain that no priest of a parish has any right, given or implied, to invite anybody to speak in his church, other than one of our own clergy. All the canon says is that "This does not prevent any Bishop from giving permission." The parochial minister is not mentioned. It may be that the parochial minister may want permission for someone to speak in his church; but he has no right to invite him, until he has asked the Bishop for permission. Moreover, I maintain that the common-sense use of words, when we say "the Bishop may give permission . . . . on special occasions," precludes the possibility for honest men to fail to ask the Bishop's permission in each and every separate case.

(3) It is a mistake, or worse, to say that the amendment was adopted in "a hurry"; because the matter had been before the Convention, in one way or another, for ten days before it was debated in the House of Deputies: and when we realize with what a tremendous majority it was adopted (clerical, ayes 41, nays 19, divided 2; lay, ayes 38, nays 7, divided 5); and when we read the report of the Committee on Canons of the House of Deputies and its Preamble; we must believe that the purpose was honestly, as the committee said, to "restrain license" as well as to give liberty.

(4) We all believe and we have all been taught from time immemorial that the real issue, the crux, the test, *Ecclesiae stantis vel cadentis,* is the authority of the Episcopate; and, if any man can find in this amendment to Canon 19 any slightest derogation from this Episcopal authority, I shall give up. The Roman Catholics put the Pope in place of the Episcopate; and who can conceive of any Roman Catholic having his conscience offended, if the Pope (as is not at all impossible or unlikely) should give permission to a man, not a Roman priest or even in the Roman communion, to speak in church on a special occasion?

CONFERENCES ON THREE-FOLD FUNCTION OF THE CHRISTIAN MINISTRY.

II.—The Prophetic Office of the Christian Ministry.

By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

ON this aspect of our ministry I would suggest several points for consideration that are supplementary one to another.

1. As the priest leads the people to God (this we have seen to be the essential characteristic of priesthood, a truer conception than that of a dispenser of grace), so the prophet represents God to the people. He speaks in God's name to His people, telling out God's mind and declaring His will—forthtelling, of course, rather than foretelling; the latter function, which deals with the issues of conduct, being for the most part included in the former. The prophet is the interpreter of God's message, revealing the secrets of the inner life. Let us seek to gain a high ideal of our prophetic office. We are ministers of truth, of God's Word even before His Sacraments. We are first of all teachers *from* God; then we are to lead others *to* Him. "How shall they believe, unless they hear?" It is truth which sways, which furnishes motives, which liberates from superstition, ignorance, erroneous ideas. Satan is the liar, murdering souls by his lies, in which he misrepresents God, and seduces men with fallacious representations of their true happiness. It is our business to expose his fallacies by expounding the truth. We are ministers of the truth which is to make men free (John 8:32, 44). Consider then the dignity of our office as teachers. The Bishop is in particular invested with the office of a teacher. Of old, others only preached by his permission. He is charged with guarding the faith. His opportunities for preaching are great. Larger congregations attend his ministrations. His preaching should be worthy at once of his office and of his opportunities. As a rule he should deal with *large subjects,* which can be brought to bear on the details of life and faith and worship.

2. There is the danger, as with the priest, so with the prophet, of a spirit of caste or clique, as if we held the treasure of truth and doled it out to the people hanging on our lips and dependent upon us. This is a perversion of the true conception of our responsibility as teachers. Our Lord denounced the Jewish teachers who held to the key of knowledge. We are not to try to keep others in subjection, but to impart all which we have received. So Moses exclaimed, Would God all the Lord's people were prophets! St. Peter wrote to stir up the minds of disciples by putting them in remembrance. St. John declared, Ye have an anointing from the Holy One, and ye know all things; ye need not that any one teach you.[1]

This is the ideal to be worked for, the supremacy of the man's own conscience, to which the ultimate appeal must always lie; we must seek to gain his personal assent to what is right and worthy. First, he will accept Christian teaching on authority; then he will come to know its truth by personal experience, as a member of the inspired Body. We must distinctly try to lead people on to the second stage of seeing and recognizing truth for themselves. The story of the Samaritans must be continually reproduced in our experience. It is a perfect illustration of these two stages of learning. First they are led to Jesus by the report of the woman. Come, see a man who told me all things that ever I did: can this be the Christ? After they had been with our Lord for two days, then they said to the woman, Now we believe, not because of thy speaking—yet they never would have known of Him but for her report—for we ourselves have heard Him, and know that this is indeed the Saviour of the world (St. John 4:28-42). So by parent and pastor and Church we were taught to pray, and practise self-denial, and regard the Bible as different from other books, and receive the Sacrament. But God forbid that we should go on continually with such practices simply on the authority of others. No, we have come to know by our own experience the value of such exercises and gifts.

The Christian teacher must seek to have the truth which he presents to others get inside their minds and serve as an internal motive and inspiration. In one sense we are not so much to go before our people impressing ourselves and our views, or particular manner of life, on them, as to follow with them, helping and encouraging them to listen to the voice of the Lord as He goes before us all, and bids us follow *Him,* as He calls and speaks to each.

Consider the unselfishness and purity of intention that should characterize us as teachers, and the danger of sinking into self-seeking.

3. There is another danger for the teacher, that of *exaggerated individualism.* We are authoritative teachers, proclaiming a revealed message, not explorers on a voyage of discovery. The revealed message covers the important elements of our teaching. All may be summed up under the truths declared about *God,* His being and character, and about *man,* his origin and destiny, whence he comes and whither he goes, the true standard of his life, his relation to his Maker, and the means of approaching Him.

We, ministers of the Church, are not individualistic teachers, each on his own account. There may be such. We claim more. Let us be honest and consistent, teaching in the Church's name, her message, with its limitations as well as its obligations, neither going beyond nor falling short of our commission. Two distinctions it is important that we should keep in mind.

(*a*) We should distinguish between the facts of the Creed and theories in explanation of the facts. The latter may vary, the former are unchangeable.

(*b*) While we insist on the *spiritual idea* behind and beyond the fact—this is what we always want to get at—we must remember that the spiritual idea depends upon the fact.

Recall the promises made at our ordination, to teach nothing as necessary to eternal salvation but that which we are persuaded may be concluded and proved by the scripture; and to give our faithful diligence always to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God.

And the ceremony of the delivery of the Bible into our hands, symbolizing that the Scriptures are to be the rule of our teaching, and that we are to give heed to its public reading, and exposition, and to exhortation based thereon.[2]

Examine our loyalty to the Church's faith and system. We are to check our own individual opinion and thought by the corporate testimony of the Christian society. He that hath an ear, let him hear what the Spirit saith unto the churches.[3]

4. That refrain at the end of each of the messages to the seven churches furnishes a fitting link between the last point and that which I would now urge. We must teach with *a freshness of individual apprehension and presentation.*

We must try to keep up with modern thought, to speak in the terms of our own day, as in the tongue of our own country. The unchanged and unchangeable truth must be stated and interpreted in harmony with the thought of the twentieth century as it was in that of the fourth, the sixteenth, and the eighteenth. This is to be done not grudgingly, as a concession, but as the true way of declaring God's word to our people and making it real to them. See how this principle may be applied to a few leading truths, which from being thought of according to an earlier explanation, which is now found to be untenable, are in danger of being rejected; while they may be presented in such a way as to be wholly in harmony with our best thought and experience. With regard to Inspiration we now think rather of the inspired writer than of the inspired page. In the Atonement we see not the exaction of so much suffering for so much sin, but the highest illustration of the law of self-sacrifice which is ever fruitful both for ourselves and for others. In the rewards and punishments of the future world we see no arbitrary enactments, but the working out of the law of retribution which obtains throughout the universe material and moral —whatsoever a man soweth that shall he also reap.

The scribe instructed unto the kingdom of heaven is to bring out things both new and old.

Our teaching must not be the mere echo of a former word, spoken to others and repeated by us at second hand. The living God speaks to living men and women. Professor George Adam Smith has shown us in his *Book of the Twelve Prophets* how they dealt with actual needs of their time. Now, as of old, we should look for Prophets in an eminent sense, bringing God's word to bear upon actual issues and problems of our day. And none of us must dare be silent on such questions through fear or favor, however careful we may be not to rush in with hasty words and crude thoughts on subjects which we are not prepared to handle.

Preaching is the public communication of religious truth to men by man. The truth must pass through us, gain a personal sanction in our own experience—this is an essential element in

[1] Num. 11:29, 2 Pet. 3:1, 1 John 2:20, 27.

[2] 1 Tim. 4:13. τῇ ἀναγνώσει, παρακλήσῃ, διδασκαλίᾳ.

[3] Rev. 2:7, etc.

prophecy and preaching—and with that force be pressed on others. We cannot teach with power at second hand. We must lead others along paths we ourselves are treading, warn them of dangers the reality of which we know, point them to means of grace and help which we have learned to prize. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ.[4] St. John declares the law not only of the original apostolate, but of the Church and the ministry for all time.

5. I come to two special applications of what has already been said.

Our teaching covers *Morals* as well as Belief. Christianity has a revealed standard of life; its rule of conduct as well as of faith and prayer. "The Way" was a term used in apostolic times to describe the Christian Religion, emphasizing its practical side as a guide for life.[5]

There are difficult questions concerning Marriage and concerning Property that demand our earnest and careful thought. It is not mere decisions of casuistry that we need concerning such problems, nor the taking for granted of assertions in some manual. We need to get at great principles and then to apply them. This is surely a part of our duty as leaders of the Church's thought, not mere administrators and organizers of her work. The object of preaching is to make men think, and feel as they think, and act as they feel. With regard to questions of morals, as to questions of faith, we must try to put ourselves in the position of those who feel the difficulties, if we would help to guide them to a solution of the problems.

6. There are *secrets of the spiritual life* which belong to our prophesying, to the preaching of the gospel with the aid of the Holy Ghost sent down from heaven.[6] It is not only the A B C of Christian conduct which we are to teach. We are also to speak wisdom among them that are perfect. We are to feed the lambs, and to feed (as well as tend) the sheep also.[7]

People have a right to look for instruction on the use of the Sacraments and of Scripture, on prayer and self-discipline, on how to turn temptation and suffering to account. Are we starving our people, giving them stones for bread, or only dry and stale bread? Teaching concerning the inner life must be drawn from our own experience. We should be gaining a growing, intimate, and personal knowledge of such things through our own temptations and aspirations.[8] For this there must be quiet spaces in our lives, however busy, for meditation and communion with God.

7. Jesus Christ, the Incarnate Word, acted out God's mind. Thus was given the fullest and most complete revelation, not only by what He taught, but by what He did and was. He that hath seen Me hath seen the Father. The glory of God shone forth in the face of Jesus Christ.[9] So it is by our preaching *and living* that we are to set forth our Lord's word.

Remember all the promises made at our Ordination about our example to the flock of Christ. In what dreadful contrast to all this is the remark one sometimes hears about this or that clergyman: "One would never go to him with any personal or spiritual difficulties!" Examine then our preaching. Is it (1) intelligent, (2) painstaking (laboring in the word and teaching), (3) spiritual, (4) experimental, (5) adapted to the people, put in a way that they can understand it, (6) considerate and loving? (7) are we, to fulfil our prophetic mission, putting all our powers at God's disposal, under the influence of the Holy Spirit?

"Give heed unto reading, exhortation, and doctrine. Think upon the things contained in the Scriptures. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and those that hear thee."

[4] 1 John 1:1-4.
[5] Acts 9:2; 19:9, 23; 24:14, 22.
[6] 1 Pet. 1:12; comp. 1 Cor. 2:10-16.
[7] 1 Cor. 1:6; Heb. 6:1; John 21:15-17.
[8] 2 Cor. 1:3-6.
[9] John 14:9; 2 Cor. 4:6.

FISHERS OF MEN.

An Indian layman, returning from a diocesan convention, gave thus his impression of our missionary reports:

"I am a hunter. I learn all the ways of the animals. When I set a trap, I know even which foot will get caught. I must study hard to know all the ways, or I do not catch. Just so the minister. He must know all the ways of the people or he does not get many."

This is one of those golden, undelivered speeches which is good enough to be heard by the entire Church.

THE CHURCH'S OUTLOOK IN THE WEST.

By the Rt. Rev. James B. Funsten, D.D.,
Missionary Bishop of Idaho.

I AM asked from time to time about our opportunity for mission work in the great Northwest, and whether from lack of men and means in the past we have suffered in such a permanent way as seriously to limit our future. I am glad to say that I can conscientiously take the most optimistic point of view.

While it is true that in early days our noble pioneer Bishops and missionaries seemed to possess the land by right of priority, it is also true that the battle lines have changed, and the last few years have developed material conditions that make it quite fortunate for us that more building was not done in the past. Even in the ten years that I have known the West, this semi-arid country has undergone a revolution that none could foresee, and with the incoming of an intelligent American population, develops an opportunity for Church work surpassing anything that could have been anticipated.

We must not forget, too, that all new works have to go through a process of fermentation, and that it is impossible, no matter what you do, to scoop a heterogeneous population into a Church.

So long as we have the pioneer period in a town a popular clergyman may hold them to the Church; but just as soon as a town or community commences to grow, other organizations begin their work, and the process of every man going to his ancestral denomination begins. Even in towns that have been the recipients of the most attention and have been most constantly shepherded, this is as marked as in those that have apparently been neglected.

Speaking of all the field with which I am familiar, I must say that vacancies have arisen not only because clergymen could not, or would not, go to certain communities, but because of the unwillingness of even a few to do a thing to encourage any clergyman or Bishop.

The conquest of the West by the Church has not been, and will not be, an easy task; but it is worth all that we can do, and it will be accomplished when we settle down to patient, discriminating work, arising from the fact that the Church has a distinct and splendid mission, and that we must be willing to do our part in creating a realization of the value of her work in leading men up to a vision of unselfish service for God, and exalted life in relation to men. Whereas, of course, opportunities have been lost, they are insignificant compared with the broad avenues of possibilities which are opening on every side to us under the new conditions that are bringing thousands of our people, enticed by the lure of the land and the call of the wild, to make their permanent home in this new land. Our best work will undoubtedly be among these invading forces, for whereas in the past we have had only a few people to the square mile, a great change is going to come, and this change will make an opportunity for the Church which will give employment to all the means at her command and the forces at her disposal for many years to come.

We do not find people sitting around on the fences waiting for the Church missionary to come, nor with their mouths open, giving evidence of hunger for the gospel. The cowboy, the rancher, the Mormon, Indian, and miner are not unlike other people elsewhere, and in actual work do not form a satisfactory personnel for the romantic missionary who comes to spend a brief period of service in the far West; but for the true minister of Christ, taking life in a practical way, whose heart is in his work, who is willing to labor and wait, I do not know any richer, more glorious field than the West presents. We have just begun to develop our resources; only a few of the obstructions have been taken out of the way. We can afford to forget the lack of vision or mistakes of the past in the Church as a whole or individual ministers, feeling that every true worker of Christ who has labored here has accomplished some permanent good, and that we may confidently go forward into a future of achievement for the Church, which must shine with a glory that belongs to the Kingdom of God.

Somebody has wisely said that "difficulties are stones out of which God's houses are built." And why? Because difficulties are tests of character. They who use them rightly grow stronger, gain wider experience, see how to walk on more humbly, patiently, and faithfully to heaven. They help to build that temple of our ever-growing holy life wherein dwells God the Holy Ghost.—*Sacred Heart Review.*

Department of Social Welfare

Edited By Clinton Rogers Woodruff

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

AUSTRALIAN METHODS.

PRESIDENT GATES of Pomona College (California), just returned from Australia, told the Los Angeles City Club some striking things about that interesting country which brings the blush of shame to Americans who want American government to be synonymous with effectiveness and efficiency.

"In Australia they have government ownership of telegraphs. There are many interesting things I could tell about the telegraph service, but one instance out of my own experience will serve. I wished suddenly to go from where I was staying to a certain city which was then likely to be crowded by an unusual influx of visitors. So of course I thought it best to wire to a good hotel for a room to be reserved for me. But when I found that the train left almost immediately, I reflected that it was no use trying to get a room by wire in such a short time. Think of attempting it in California! But my Australian friends insisted that I write the message.

"'But gentlemen,' I protested, 'there isn't time to send this message; we have to go straight to the train.'

"'Have you got a postage stamp?' I was asked.

"'Yes,' I replied.

"'Very well; stamp your message and mail it on the way to the station.'

"It was only a little way station in a remote district; but I dropped the message in the letter-box and jumped aboard my train. A few hours later I arrived at the metropolis and went to the hotel. Twenty men had been turned away, but my room was reserved for me, in compliance with my message received soon after I mailed it.

"That message had been transmitted within twelve minutes, and that room had been held against twenty men—in behalf of an absolute stranger. Such is government ownership of telegraphs in Australia.

"I asked them how they send messages so cheaply and have no deficit. 'Why,' said my informant, 'we always did have a deficit until we lowered the rates.'

"Gentlemen, let me charge ten cents for twenty-word messages, and I guarantee to turn the telegraphs of this country over to you in a few years not only out of debt, but with money in the bank.

"We have no telegraph for the poor man, but Australia has. They lost money when they raised the rates, they made money when they lowered them. Is there nothing in all this for us to think over?"

DIOCESAN SOCIAL WELFARE COMMISSIONS.

The Social Service Commission of the Diocese of New Hampshire is composed of the following members:

Rev. W. Stanley Emery, Concord; Rev. John A. Chapin, Tilton; Mr. Sherman E. Burroughs, Manchester; Mr. Frank H. Foster, Claremont; Mrs. Frank S. Streeter, Concord. That of Western Massachusetts is as follows: Rev. Thomas F. Davies, Jr., Rev. David Sprague, Rev. Charles J. Sniffen, Mr. Spaulding Bartlett, Mr. Charles A. Hall, Dr. S. E. Fletcher, Mr. John Taylor. On Needs of Oriental Christians and Other Foreigners: The Rev. Louis Zahner, D.D., the Rev. F. C. H. Wendel, Ph.D., General Frank H. Phipps.

The Social Welfare Commission of the Diocese of New Jersey has invited the Christian Social Union to hold its annual meeting in Trenton. The present indications are that the Union will accept this invitation and will arrange in addition for a conference of the several diocesan commissions and committees dealing with social welfare.

The Commission in Milwaukee has associated itself with the Federation of Civic Societies in that city, and its five Milwaukee members are delegates to that organization. Thus the Church will be officially represented in whatever movements for civic and social advance may be undertaken by that federation.

"HANDS OFF IN PLAY."

The playground movement is spreading rapidly. One mail, a day or so ago, brought the report of the proceedings of the Third Annual Playground Congress, the annual report of the Los Angeles Playground Commission, and the announcement of the Seattle Movement, the latter modeled (avowedly) on the Philadelphia Association's leaflet. Dr. Gulick, in the proceedings of the Congress, discusses "The Doctrine of Hands Off in Play." It was a trained educator's plea for carefully supervised play. When President Roosevelt greeted the officers of the association a few years since, he said, "It is a splendid thing to provide in congested districts of American cities spaces where children may play, but let them play freely. Do not interfere with their play. Leave them alone. Do not meddle." Although he has since changed his views, he voiced a general public feeling. Dr. Gulick shows why he changed. He gives the reason for regulating, for meddling, and he takes his analogies from the animal world and society and proves the need of "play-leaders," and that is what the directors of playgrounds are.

Play should be made much more of in parochial work, but always and everywhere under the direction of the priest or of his immediate and responsible representative.

THE LATE MAHLON N. KLINE.

Mr. Mahlon N. Kline, of the Church of the Saviour, Philadelphia, was a splendid type of the militant Churchman. He took a deep, abiding, and active interest in public affairs and especially in the improvement of municipal conditions. He was always interested in constructive work, and as President of the Trades League of Philadelphia (now the Philadelphia Chamber of Commerce) he was actively identified with various movements having for their object the improvement of the city along physical and industrial lines. Moreover he was interested in constructive political work and was a generous supporter of organizations like the National Municipal League and the Civil Service Reform Association. He was also actively identified with the City and Lincoln Parties, which were conspicuous in the stirring events of 1905 in Philadelphia.

He represented an unusual combination: he was a well equipped business man; an earnest Churchman; an ardent supporter of forward movements; and an enthusiastic advocate of whatever he undertook. Mingled with his hard-headed business sense was a strain of emotionalism which gave power and effectiveness to his activities.

THE COST OF HEREDITARY EVIL.

A professor in Berne university, according to The Albany *Citizen*, has traced the history of a family which gives striking testimony to the force of heredity. In the end of the eighteenth century a woman died who for forty years had been "a thief, a drunkard, a tramp." The savant has found 834 descendants from this woman, and 707 he has succeeded in tracing from youth to old age. Of these 106 were born out of wedlock, 142 were beggars, and 64 more lived on charity. Among the women 181 lived loose lives, and in the family have been 76 convicts and 7 murderers. He estimates that in 75 years this family has cost the German authorities in almshouses, law courts, prisons, and other institutions, about $1,250,000. What the cost was in spiritual loss and loss in social efficiency is not stated, and it is doubtful if it can be measured. The statement illustrates, however, how quickly the taint spreads and the imperative need for promptly taking effective means to check its growth, and if possible, eliminate it.

Newark, N. J., has opened, in the office of the Bureau of Statistical Information at the City Hall, a free bureau of employment. The purpose of the city, for it is a city institution, is to procure employment for the unemployed through the operation of the bureau as an employment exchange. It is to be conducted under the direction of the City Clerk.

The International Typographical Union is the only international labor union which maintains a sanitarium for tubercular patients. The institution, which is known as the Union Printers' Home, is located on the outskirts of Colorado Springs, and is part of the effective campaign carried on by the Trades Union against the white plague.

"Money talks only when men keep silent" is the forcible way the *Pacific Outlook* announces its interest in municipal affairs.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH SOCIALIST LEAGUE AND THE LONDON DEMONSTRATION.

To the Editor of The Living Church:

MAY one who has been a reader of your excellent paper for some years past, and who is also a member of the Church Socialist League, be allowed to protest against the remarks of your London correspondent with reference to that League in your issue dated 6th November 1909?

It is perfectly true that the Church Socialist League took part in the great demonstration held in Trafalgar Square to protest against the unjust "execution" of Senor Ferrer. We do not, however, identify ourselves with the particular opinions of a man by protesting against his being treated with gross injustice. It is a glaring fact that the charges brought against Senor Ferrer could not be substantiated in a civil court of law, and that the real cause of his condemnation was his association with the cause of the common people against oppression and tyranny. The effect of this act of injustice will be to alienate still more the mass of the people of Europe from the Church, and give renewed life and vigor to the "anti-clerical" elements. Even in Spain public opinion has already been strong enough to cause the fall of the government responsible for this deed.

Your correspondent states that the League stands forever disgraced by its action; on the contrary there is good reason to believe that future generations of Church people will feel proud of the fact that even in this unprincipled and mammon-worshipping age there were some few Church men and women boldly standing out for the elementary principles of truth and justice. Your correspondent is evidently one of those good Churchmen who allow their zeal for orthodoxy to blind them to the principles of justice for all, whether orthodox or unorthodox.

It is a lamentable fact that Church people as a whole are ignorant of the social application of the Catholic Faith, and, skilfully drugged by a press almost entirely dominated by a sordid plutocracy, they acquiesce in a social system based on oppression and injustice in the interests of the capitalistic classes.

The Church Socialist League, whose president is Father Pinchard, vicar of St. Mark's, Birmingham, and which numbers in its ranks a considerable number of the very best of the Anglican clergy, including Father Paul Bull, C.R., and several other fathers of the Community of the Resurrection, exists to demonstrate the fact that the Church has a mission to the whole of human life—Social and Individual, Material and Spiritual. The Church can best fulfil its social mission by acting in its corporate capacity. To this end the members accept the principle of Socialism. Socialism is the principle according to which the community should own the land and capital collectively, and administer them coöperately for the good of all.

Should any of your readers feel interested in the work of the League, and desire further particulars, any information in my power I shall be pleased to give if they will communicate with me. Yours faithfully, LEONARD G. WYKES.

25 Woodford Road, Watford, Herts, England.
November 22, 1909.

ELECTION OF MISSIONARY BISHOPS.

To the Editor of The Living Church:

IT has been stated that the Bishops at Missionary Council at Sioux Falls, S. D., in October, voted against the resolution asking the General Convention to empower each Missionary Council to elect the Missionary Bishops within its borders. Before introducing the resolution, I consulted the Bishop of Kearney, who spoke in the Council in favor of it. All the delegates from his missionary jurisdiction voted in favor of it.

In all my experience of thirty years' ministry in the West, I have seen no other field so well worked, so many small places ministered unto, as has been done by the Bishop of Kearney. This successful Missionary Bishop, who has been in his field for twenty years, sees the wisdom in making a change in the mode of electing Missionary Bishops.

The letter of Mr. Lewis Ostenson in THE LIVING CHURCH for November 27th gives some of the practical reasons why it would be better that Missionary Bishops should be chosen by a Missionary Council.

In this connection, I would note that the Rev. O. E. Ostenson (brother of Mr. Lewis Ostenson) was for many years a successful missionary in Colorado. A brother's experience possibly enables Mr. Ostenson now to write the more effectively. At any rate, I heartily endorse the reasons that he gives, in favor of the proposed change in the mode of electing Missionary Bishops.

Experienced men in the West see that it is possible to have *more practical* missionary work. How is it to be brought about, unless our Missionary Bishops be *practical missionaries?* The Missionary Council of each Department is composed of resident Bishops, clergy, and laity. Is it not reasonable to hope that they will judge and choose a practical missionary, better than those Bishops who are far distant from the vacant missionary diocese? D. A. SANFORD.

Callaway, Neb.

THE THREE WAYS OF DEATH.

To the Editor of The Living Church:

I WONDER if any of your readers who are more familiar with mediaeval lore than I am, can corroborate, or otherwise, this idea of mine.

The Church does not take any notice of the notable days of the civil year, that is, officially; but the thoughts of her children cannot but be concerned with the end of life as the year dies; did she therefore place the three saints' days, St. Stephen, St. John, and Holy Innocents, immediately following Christmas Day, in order that this natural sentiment might find expression and comfort? For these three days may well be taken to illustrate "the ways of death." St. Stephen's is death by violence; St. John's is the natural fading of a long life; while the Holy Innocents represent the untimely death of one-seventh of the human race who cross over to the unknown bourne in infancy.

There is certainly no evident reason why these saints' days should be located in the last week of the year; and I have often wondered if it was somebody's intention to supply Church people with some directions for meditations which are naturally suggested by the dying of the year.

Very truly yours,

Denver, Colo., Dec. 3, 1909. H. MARTYN HART.

NAMES AND THE CHURCH.

To the Editor of The Living Church:

UNTIL a short time ago one of the official societies of the Church rejoiced in the name, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen in the Protestant Episcopal Church in the United States of America." In a moment of inspiration some one proposed that this sweet morsel of sectarian nomenclature should be reduced to four words, and before the guardians of our liberty to make ourselves ridiculous could think of a reason to the contrary, the name had been changed to "General Clergy Relief Fund." Apparently no one discovered any insuperable obstacle to the change. We have not heard of any property rights being seriously affected by it. The society has been doing more and better work, and has fuller confidence of the people of the Church, than ever before. We are forced to the conclusion, however much against our prejudices, that the change of name was not wholly a bad thing.

Perhaps in view of what has occurred in this case, the advocates of a change in the official title of the Church will feel encouraged to support the proposal of the Rev. Dr. Egar that the name shall run, "The Church in the United States of America," or colloquially, "The American Church." But before we undertake to discard the negative part of the present name, might we not do well to turn our attention to the designation of another of our Church societies? Not so long ago there were two distinct missionary societies in the American Church. The one, unofficial, stood for the evangelical type of Churchmanship; the other, the official society, stood for colorless Churchmanship, so far as it could be said to stand for any type. At length the love and wisdom of a few Churchmen brought the unofficial society into auxiliary relation to the official body, leaving the ad-

ministrative functions with the latter. The auxiliary body is still known as "The American Church Missionary Society." The official organization retains the imposing, grandiloquent, and rather ridiculous title, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." It is true that we seem not to have taken this handicap as seriously as might have been anticipated; for since the virtual union of the two societies the work of Church extension has gone forward very encouragingly, and the old time suspicion and partisanship have largely disappeared. There is more of evangelical fervor, greater appreciation of our Catholic heritage, and, we trust, deeper reverence for the Church and devotion to the Church's Head. But why should not these societies, already virtually one, be actually united? And why should not the evangelical society, in giving up its separate corporate existence, perpetuate its name by giving it to the united society? We should then have "The American Church Missionary Society," responsible for the missionary work of the American Church. This is a simple, dignified, and sufficient name for the society. There is no partisanship in it. The Evangelicals could by no possibility object to their own name, and the Catholics could hardly insist on a more comprehensive one. Our denominational friends would have no fault to find; no one thinks of criticising the name, for example, of the Congregationalist foreign society, "The American Board of Commissioners for Foreign Missions," unless it be on the score of the length of it. Certainly no one faults the name for exclusiveness, which is about the only charge that would be likely to be brought against the name proposed for our society.

There is a feeling among Churchmen, most of all among the members of the Board of Missions, that there should be some radical changes in the organization and methods of our missionary society. It seems altogether likely that such changes will be made at the meeting of the General Convention next October. Why not make that meeting memorable as well by the absolute unifying of our missionary forces, and the adoption of a name consonant with the dignity, simplicity, and unity of the Catholic Church? We can then wait in patience for the Virginia delegates in the General Convention to recognize the fitness of things, and bring forward a designation for the Church historically defensible, and in keeping with the rest of our ecclesiastical nomenclature. (REV.) BARR GIFFORD LEE.

Salem, Oregon, St. Andrew's Day.

To the Editor of The Living Church:

IT is indeed gratifying to see the name of the Church being again discussed, for certainly our present misleading title is getting more and more "inexpedient." I do not think it wise for those favoring a change to split hairs among themselves, for any name proposed is nearer our real claims and position than our present name; but it might be well to endeavor to get together *as near as possible*. For this reason I am going to disagree just a little with the Rev. Dr. Egar's position in your issue of November 27th, not by way of criticism so much as to bring out other aspects of the question.

In Dr. Egar's letter are two expressions which, if he weighed his words carefully, would make the question of change of name rest upon a fundamentally different basis than it rests upon in my conception of the situation. He says his objection to the Judd preamble was that it "cast discredit upon the fathers of our American Church, who in a difficult time had been so wise in *laying its foundations*"; and that "it fixes upon the *founders* of this Church the stigma of giving it a name too narrow and exclusive" (italics are mine to call attention to the words that give so different a meaning than I feel sure Dr. Egar intended).

If "this Church" was founded, or if its foundations were laid, by those who gave it the title of "Protestant Episcopal," then the question of change of name rests upon a different basis than it rests on if this Church is a branch of the one Catholic and Apostolic Church, whose foundations were laid eighteen hundred years before the "Protestant Episcopal" Church was ever thought of. Upon the former basis "Protestant Episcopal" is its proper title; and to change it to the name of the "Church in the United States" would be so inconsistent that, again I say, Dr. Egar hardly meant what he said.

If, however, Dr. Egar meant, as I believe he did, that calling "Protestant Episcopal" by so many hard names was not doing justice to those who, in that difficult time, changed the name of "the Church of England in the Colonies" to the "Protestant Episcopal Church," I can understand his wishing to change the name back with as little harsh criticism of the present name as possible.

For those who gave the Church this title, and for the title itself, for the sake of those who feel like Dr. Egar, I shall say no word of blame; but it would be difficult to express in words the misunderstanding, the prejudice, the ignorance, the misapprehension, the resentment, and the ill will that *has resulted* from calling a branch of the Catholic and Apostolic Church by the misleading title of "Protestant Episcopal." Mind you, I said no word against the *title itself*, but against the *use* of that title under our circumstances, which is really a misuse of it. "Protestant Episcopal" is all right and a very proper name for the "Protestant Episcopal Church," but it would be hard to find a worse name to represent a true branch of the Catholic Church.

"The Church in the United States," or "The American Church," are both far nearer our true position and claims than our present title; but if we want our name to convey in its fulness our true position, then it seems to me that "American Catholic Church" is the best; *i.e.*, it expresses the fact that we are the American branch of the Catholic Church. If we were generally recognized as the American Church something in the way the Church of England is recognized, then that name would be sufficient. But in this country and under our present circumstances, it leaves so much to be explained or apologized for that I fear its not being equal to "The American Catholic Church." Take for example a community like this, and suppose the name is the "Church in the United States." We have across the street a church called the "Church of Christ." We would call ourselves "Churchmen"; they would call themselves "Christians." What would our name convey more than theirs? We have no Roman Church here, but just imagine how much more influence would "The American Catholic Church" give than the other title. People are beginning to recognize slowly that "Catholic" does not necessarily mean "Roman," but how much faster would they recognize this if taught by the "American Catholic Church." And if you want to test one very important consideration, you ask any ordinary person who has not given the matter much thought, "Which is the oldest Church"? and he will reply ninety-nine times in a hundred, *The Catholic Church!* And you can see what a vast advantage this now gives to Rome and which advantage we would more than share if we were known as the American Catholic Church. J. C. HALES.

Wilson, N. C., November 28, 1909.

IN DEFENSE OF ATHANASIAN CREED.

(*Continued from Page* 183.)

ciates of the E. C. U. was offered this year at St. Matthew's, Westminster, on Thursday last. The sermon was preached by the Rev. the Hon. A. Hanbury-Tracy, vicar of St. Barnabas', Pimlico. Many local branches had arranged this year for a requiem with or without music in some church in their respective areas on or about the same day, so that those who could not attend the official requiem in London might have an opportunity of attending one in their own neighborhood.

A great Albert Hall meeting was held last week, as a demonstration against the present *régime* in the Congo. The Archbishop of Canterbury was both the chairman and chief speaker. Probably never before had the Archbishop presided over such a mixed assemblage of people. "We are resolutely determined," declared his Grace, "that we will not be parties directly or indirectly to the renewal or maintenance of what is virtually a slave system embodying some of the worst features of those evil days of ours when England held a monopoly of the West African slave trade."

It is understood that the resignation of the Bishop of Norwich will not now take effect until the last day of January next. I venture to surmise that his Lordship's motive in holding on to his see until after the general election is due to his desire that the nomination of his successor should fall, if possible, to Mr. Balfour, as adviser to the Crown, instead of to Mr. Asquith.

The Croydon Borough Council, by a majority of four votes, has resolved not to proceed with the proposed road widening scheme and the consequent demolition of the Whitgift Hospital.

I hear that the Rev. Darwell Stone, Librarian of the Pusey House, Oxford, will very probably succeed the Rev. V. S. S. Coles as Principal of the House. This would be, I think, quite the best appointment that could possibly be made.

J. G. HALL.

Literary

AUTUMN AND HOLIDAY LITERATURE.

Picking up some of the handsomer volumes of late publication, whether they be viewed as literature or as possible holiday gifts, we find attractive works.

Several treat, in different ways, of the homely life of some period, and in so doing, testify anew to the modern interest in people rather than in governments or in rulers. Thus, in *The London Life of Yesterday*, by Arthur Compton-Rickett, one lives again in the London of each successive era, from the Roman period to the city which Dickens knew. Incidentally the book becomes of necessity a history of the social development of the Englishman, and the history of the different periods is learned in the customs and the manners which we observe. [Dutton, $2.50 net]. London and London manners also are the subject of *Hogarth's London*, by Henry B. Wheatley, F.S.A., who takes us carefully through the development of the subject through the eighteenth century. In every department of life, social, civic, political, ecclesiastical, etc., we observe the same dreary characteristics of low ideals, which so unhappily permeated that century. These two octavo volumes are in a sense companions, being of uniform size and binding, though the latter volume is illustrated, as the former is not. (Dutton. $4.80).

A handsome set of three volumes printed upon heavy and very fine paper with illustrations, many of them in colors, adorning every page, is *Modes and Manners of the Nineteenth Century*, translated by M. Edwards with an introduction by Grace Rhys. This work may be viewed either from the side of the illustrations or from the letter press, since there appears to be little connection between them, except in so far as both treat of the same general subject. The illustrations, of which there are several hundred, are in themselves a study of the successive and ever changing modes of the century. Many of them are drawn from fashion plates, but many also from contemporary literature and portraits, so that one feels that the habits of each period in the century are fully pictured before him. The letter press is devoted to the recital of the "manners" of the people, relating to England and the continent of Europe, and is in fact a social history of the century. The set is a very handsome one and more specially devised for a holiday gift than are the works previously named. (Dutton. Cloth $7.00 net, silk cloth $7.50 net).

Still is the same general topic, though now confined to our day, treated in *A Handbook of Hospitality for Town and Country*, by Florence Howe Hall, author of *The Correct Thing*, etc. Here is related for Americans the general order of entertaining guests, as well as being a guest, and of accepting and exchanging hospitality when abroad. One sometimes feels that American hospitality is fading into the dim reaches of the past, and if this new and attractive volume will stay the tide, it will be well worth the publication. City and country, house and flat, simple and elaborate entertainments, are all intelligently treated of. (Dana Estes & Co.)

A handsome octavo volume bears the title *Wanderings in the Roman Campagna*, by Rodilfo Lanciani, author of *Ancient Rome in the Light of Recent Discoveries*, and will recall to travellers their delightful experiences in the environs of Rome. The work is treated from the point of view of successive periods within the era of Roman history and the influence each of these periods has left upon the art of to-day. The volume is a handsome one. (Houghton Mifflin. $5.00 net).

In works of less elaboration, we have a delightful series of allegories by S. Alice Ranlett, who has not infrequently written fiction for THE LIVING CHURCH, entitled *The Shepherd Who did Not go to Bethlehem*. Some of the papers, indeed, appeared in our own columns, while other religious journals have given light to others of them. It is a pleasure to see these collected in book form and the volume will be a pleasing one for use as a Christmas gift. (Richard G. Badger. $1.00).

A series of poems by Edith M. Thomas is entitled *The Guest at the Gate* and is published uniformly with previous volumes by the same author. (Richard G. Badger. $1.50).

In his latest novel, *The Foreigner*, Ralph Connor takes for his plot the new problem which has been thrust upon American civilization by the influx of Slavs. It is "a tale of Saskatchewan," and of the meeting of the civilizations of the East and the West on the Canadian plains, as they are meeting in many portions of the United States. The author weaves into the problem his own individual romance, which is of sustained interest; and the problem, which is not fiction, remains with us. (Geo. H. Doran Co.)

BOOKS FOR CHILDREN.

Adding somewhat to our review of new literature for children, printed two weeks ago, we acknowledge a book of grotesque colored illustrations entitled *Little Indian Maidens at Work and Play*, drawings and text by Beatrice Baxter Ruyl (Dutton. $1.25); and a very delightful volume illustrated in most attractive colored plates, bearing the title of the first poem, which is *When Mother was a Little Girl*, by Ida A. Waugh, verses by Amy E. Blanchard. Certainly a volume for little children could not be made more handsome (Dutton. $2.00). Fairy lore in handsome guise somewhat resembling the color books of Andrew Lang and with illustrations in color and in black and white is *Fairy Tales*, by Edouard Laboulaye, illustrated by Arthur A. Dixon, which will be appreciated by those who delight in the weird literature of fairyland. (Dutton. $2.50). Of classic interest is *Stories from the Faerie Queene*, retold from Spenser by Lawrence H. Dawson, illustrated by Gertrude Demain Hammond, with a number of colored plates of fine quality. The book should be found readable by and attractive to the young people of to-day. (Crowell. $1.50 net). Another edition of *Pinocchio, The Adventures of a Marionette*, by C. Collodu, translated from the Italian by Walter S. Cramp with editorial revision by Sara E. H. Lockwood with Many Original drawings by Charles Copeland, is the "New Holiday" edition of Ginn & Co. and is very attractively made. This Italian classic is becoming well known to American children. (Ginn. $1.00 net).

Colored illustrations less elaborate than those in the distinctly color books already described, help to make *Elsie and the Arkansaw Bear*, by Albert Bigelow Paine, illustrated by Frank Ver Beck, attractive and entertaining. The book is a "nonsense book" and will give delight. (Altemus. $1.00).

A story which children of the Church will appreciate and enjoy is *Just Boys*, Jangles from the Choir Room, by Mary Buell Wood, in which the illustrations are drawn from life from the choir boys of the Church of St. Mary the Virgin in New York, and the story is written by one who knows the choir boy from head to toe and from Sunday until Saturday—a degree of knowledge which can hardly be exceeded. The book will probably be deeply appreciated by choir boys generally and all who have to do with Church work. (Revell. 75 cents).

A new volume by A. T. Dudley is entitled *The School Four*, and, like his earlier books, is a school story in which athletics predominate (Lothrop, $1.25). Another book for boys is *The Lookout Island Campers*, by Warren L. Eldred, in which the plot centers about a summer camp (Lathrop, $1.50). Edward Stratemeyer's new book is *First at the North Pole;* but Mr. Stratemeyer wisely dodges the issue between rival claimants by introducing an entirely new voyager who, accompanied by two boys, makes the discovery (Lothrop, $1.25). A book of simple plays for children is *The House of the Heart and Other Plays*, by Constance d'Arcy Mackay. The stage properties and costumes required are generally such as can easily be procured, and the plays are said to have stood the test of actual production (Holt, $1.10).

CHURCH KALENDARS FOR 1910.

The *Christian Year Kalendar*, which hangs from a stick, and which has reached its 34th year, is at hand, showing the usual matter pertaining to the Church with its excellent notes and special articles, as in former years (Church Kalendar Co., 1 Madison Avenue, New York. 75 cents). There is also received a hanging kalendar issued in behalf of Grace Church, Oak Park, Ill., with the title, *Ye Church Kalendar*, and on lines similar to those of last year. The *Folded Kalendar*, which consists of the lectionary pages from the *Living Church Annual*, is at hand as usual (The Young Churchman Co., Milwaukee. 10 cents each).

MISCELLANEOUS.

Helladian Vistas. By Daniel Quinn, Ph.D. Published by the Author, Yellow Springs, Ohio.

The author of this collection of magazine articles is a Roman Catholic priest who has successively held important educational positions in Greece and in America. The sketches are vistas, described interestingly and pleasantly; ranging, as vistas should, from the far horizon of ancient divinities and Homeric legend down to present day educational and political conditions. The descriptions are good, and the reader follows easily the impressions and thoughts of the writer. We are reminded now and again of often forgotten bits of history. Few, perhaps, remember that the Parthenon, the chief shrine erected to the virgin goddess Athene, became a Christian church, was consecrated to the Virgin Mother of God, and that the Bishop of Athens took up his residence on the Akropolis.

"'Twas the hour when One in Sion
Hung for love's sake on the Cross,"

That a ship's crew, sailing the blue waters between Levkos and Paxos, heard the wonderful voice calling out that Pan, the Universal God, had died—so runs the legend.

A chapter on the Church of Greece recalls the fortunes of Christianity from the time when St. Paul preached to the "lolling Epicureans and the ascetic Stoics," who "must have smiled as they heard his words of depreciation, and looked proudly up at the great citadel and its glory."

IN A PAPER BOUND volume we have a collection of *Outlook Editorials* by Theodore Roosevelt. Mr. Roosevelt's work as an author shows him still to possess that quiet and scholarly air which characterized his earlier writings and which was not always conspicuous in his state papers. These editorials have generally been characterized by much good sense. [New York: The Outlook Co.]

O SAPIENTIA. (DECEMBER 16.)

(The Antiphons, of which the following lines are a free translation, were appointed to be said with the *Magnificat* on the days before Christmas, by the use of Sarum, 1085.)

O Wisdom, Word Divine of God Most High,
Within whose hand the rolling spheres do lie,
Grant us Thy grace.

O Lord and Captain of salvation sure,
Who gave the law that shall for aye endure,
Rise from Thy place.

O Root of Jesse, unto whom aspire
All souls whom Thou hast made! O world's Desire,
Stay not to come!

O David's Key, O Jacob's Staff and Rod,
Who hast set free sin's thralls to serve their God,
Come to Thine own.

O Orient Brightness of the Light Supreme,
From outer gloom of sin and death extreme,
Save us, good Lord.

O King of Nations, strong Foundation-Stone,
Who weldest all Thy people into one,
Shield us and guard.

O come, O come, Emmanuel our King,
To thine expectant world salvation bring,
And all the earth shall with Thy praises ring,
Come, Lord and God.

M. G. M.

PIN-CUSHIONS AND PRAYERS.

AS the greatest Christian festival begins to fill our minds, and we prepare for the Nativity of Christ, how many of us Christian women expect to bring the angels' message to some soul still in ignorance of its significance?

It seems idle to challenge Churchwomen in a Church paper; but stop and ponder. Look over your list of friends and those to whom you feel you would like to bring a token of Christmas good-will. Is there one among the number who would be glad to receive some distinctly worldly gift, but to whom a religious message would cause embarrassment? Are you planning to make a Christmas remembrance a method of showing appreciation for past favors to some acquaintance to whom you feel indebted, or can you give in the spirit of the feast a really joyful message that our human nature is glorified in the wonderful birth of a Saviour?

Not many years ago a Churchwoman simplified the arduous task of Christmas giving by dividing her friends into two distinct groups. She announced that she intended giving to one group "pin-cushions" and to the other group, "prayers." Having made this announcement some days before Christmas, there was an interesting discussion among acquaintances as to the possibility of their being thought appreciative of the "prayers." This incident proved so suggestive that we have given up some months of every year planning "prayers" which would reach the need of those who want to make Christmas the time for proclaiming the doctrine of the divinity of Christ and the coming of the Second Person of the ever blessed Trinity to take our nature upon Him.

But we have so far overlooked some needs of our friends that this suggestion seems timely, for do we not rely too much upon "pin-cushions" and too little upon "prayers"? Should the cult that calls itself the "First Church of Christ" be allowed to go unchallenged by those who have sprung from the stable in Bethlehem? Are we not the Church which should open the doors of the home to the Christ Child, who comes in reality to each human heart in the Holy Eucharist? Can any feverish preparation of Christmas calendars and groceries delivered, as I have seen them delivered by Church people during the hour of the Christmas celebration, bring to us the true interior peace which makes us forget earth and think of heaven?

In Washington the extremely poor children are directed to write notes to the dear Christ Child, and a few good women personally see to it that the children receive the joy of the love of God expressed in something they can understand. A crusty old bachelor entered the hotel apartment of a childless woman whose husband holds a government appointment. He gazed with astonishment at a gorgeous pink worsted doll on the sofa, and when the purpose of The Christ Child Society was explained to him and the little child's letter read, his eyes filled with tears and he asked that he might give twenty-five dollars to bring the love of the Christ Child to some little human heart.

We have grown old with the weight of years, but may we not receive the joy of the first Christmas now by remembering it is the day of the Child, and the love of God who "shows Himself through babies' smiles and tears"? H. E. B.

CHRISTMAS DECORATING WITHOUT LADDER-CLIMBING OR WALL-MARRING.

BY HENRY A. MACOMB.

THOSE who have had to "dress a church" for Christmas have found that festoons from the rafters are troublesome to put up, requiring long ladders and a good deal of awkward climbing. This can be avoided if eyes are screwed into the rafters of the points from which the festoons are to hang, and through these run soft cotton cords long enough to reach from the floor, double. When the greens are cut to proper lengths attach one of the cords to the middle of each piece, pull it up to the eye, and carry the ends of the greens to points desired. Two pieces of the greens may be attached to the cord in place of one, making four festoons from the same point.

The greens will come down of their own weight when the cord is released, and a lead weight should then be attached to the end of the cord and pulled up to the eye, where it will remain unnoticed until the greens are to be put up again. The free ends of the cords should be led through other eyes down along the rafters, so as to keep them out of sight, and fastened to cleats within reach of the floor.

THE COMING OF THE KING.

BY MARIE J. BOIS.

SOME years ago, in a trip through Europe, we reached a village where we heard that the King, traveling incognito, had just arrived. Anxious "to see a king" the children at once ran for some flowers and took their stand where they were told his Majesty would soon appear. Eagerly, as soon as the door opened, they pressed forward and offered their fragrant gift to the King, who, smiling, accepted the flowers, and shook hands with the two pretty little American girls. What a wonderful thing it was for them! Months afterwards, of all the incidents of the long trip, of all they had seen and heard, that unexpected meeting with the King and his gracious words to them were still the one thing to be remembered, the favorite topic of their conversation.

Have you ever had that great joy of an unexpected meeting with the King? If so, you will understand the delight which filled the heart to which the King thus came. After having travelled all night, I left the boat and walked up the long, narrow street, which at this early hour seemed almost deserted, when suddenly, against the clear blue sky the dear and sacred sign of the Cross sent a thrill of thankful love through my heart, welcoming and cheering the weary traveller. Ere plunging into the dreaded rush of the great city, feeling the need of a few minutes in the sanctuary, I entered. Although I had no idea that there was a service at that time, a glad surprise awaited me. The priest stood before the altar offering the sacrifice of praise and thanksgiving; the King was coming.

Outside were the din and roar of the awakening world; within the sacred walls the exquisite stillness and peace so precious to those who seek Him early in His temple. Only two other communicants, two Sisters, were there to receive Him when He came, but as of old, His gracious message to us was "Peace be unto you." And the joy of it lingered through all the busy hours of that day and lifted the heart above the worry of the pressing problems it had to face in the great school of life.

RIGHT THINKING and right living are closely related, and are mutually dependent. Emerson spoke a truth when he said, "Our lives are what our thoughts are." But there is a truth equally as important, that our thoughts are what our lives are. Which has the ascendency in your life? Are you controlled more by thought or act? Noble thoughts do not spring from a life trailing in the dust of sin and deceit. A clean life compels clean thoughts, and pure thoughts put purity into life. Evil thoughts will destroy the noble life, just as effectively as the evil thwarts the best thought. If both life and thought are kept pure, the result will be happiness and peace.—*Christian Observer.*

Church Kalendar

Dec. 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas, Apostle.
" 25 Saturday. Christmas Day.
" 26—St. Stephen, Martyr.
" 27—St. John, Evang.
" 28—Tuesday. The Innocents.

KALENDAR OF COMING EVENTS.

Dec. 14—Atlanta Dioc. Conv.
Jan. 10—Seventh Dept. Miss. Council, Oklahoma City, Okla.
" 21—Conv. Miss. Dist. Philippine Islands.
" 25—Conv. Miss. Dist. Southern Florida.
" 25—California Dioc. Conv.
" 26—Georgia Dioc Conv. at Americus.

Personal Mention

THE Rev. W. FENWICK BACHMAN, formerly of Burlington, Wis., has become curate to the Rev. C. W. Robinson at the Church of the Evangelists, Philadelphia, Pa., and should be addressed at 713 Catherine Street.

THE address of the Rev. ALFORD A. BUTLER, D.D., is changed to 365 Eureka Street, Redlands, Cal.

THE Rev. A. PARKER CURTIS began his duties as rector of Grace Church, Sheboygan, Wis., on December 5th. His address is 630 Ontario Avenue.

THE Rev. DAVID CURRAN has accepted the call to become chaplain to St. Mary's College, Dallas, and commenced his new duties on the Second Sunday in Advent. All communications may be addressed to 1007 San Jacinto Street, Dallas.

THE Rev. HENRY L. A. FICK has accepted an appointment as priest in charge of St. James' Church, Independence, Ia., taking effect December 1st. Mail matter should be addressed to Independence, Ia.

THE address of the Rev. A. KINNEY HALL is changed from All Saints' Church, Brooklyn, Mich., to 1291 Fourteenth Avenue, Detroit, Mich.

THE Rev. JOHN KERSHAW, D.D., rector of St. Michael's, Charleston, S. C., has been granted a vacation of three months in order that he may have a much needed rest. He will spend part of the time at Walterboro, S. C., and during his absence the Rev. WALTER MITCHELL of the Porter Academy will officiate.

THE Ven. H. G. LIMRIC, Archdeacon of Mexico, has changed his address to 6a Ayuntamiento 120, Mexico City.

THE Very Rev. ALFRED LOCKWOOD, Dean of All Saints' Cathedral, Spokane, Wash., has received a call to North Yakima, Wash.

THE Rev. NORMAN F. MARSHALL of Colorado, Tex., has been appointed to the charge of St. Mark's mission, Pecos, Tex. (district of New Mexico).

THE Rev. THEODORE D. MARTIN, late rector of the Church of the Ascension, Auburn, R. I., is now a curate at All Saints' Church, Worcester, Mass. His address is 118 West Street, Worcester.

THE Rev. W. H. MORRISON having resigned as assistant of St. Paul's Church, Washington, D. C., will spend the winter in Florida, and will have charge of St. Mary's, Green Cove Springs, in that diocese.

THE Rev. H. W. ROBINSON, rector of the Church of the Good Shepherd, Terrell, Tex., has tendered his resignation, effective January 17th, which has been regretfully accepted. He will take up work in Maryland.

THE Rev. GEORGE F. ROSENMUELLER has resigned St. Stephen's Church, McKeesport, Pa., to accept a call in Astoria, Ore., and will leave for his new field of labor after Sunday, December 12th.

THE Rev. ADDISON M. SHERMAN, secretary of the diocese of Western New York, has resigned the rectorship of St. Stephen's Church, Buffalo.

THE Rev. W. W. STEEL, Archdeacon of Havana, may be addressed at Calzada 80, altos, Vedado, Havana, Cuba.

THE Rev. THOMAS L. TROTT of Durham, N. C., has been called to the rectorship of Grace Church, Anderson, S. C., to succeed the Rev. R. C. Jeter.

ORDINATIONS.

DEACONS.

MILWAUKEE.—On Sunday, November 21st, being the Sunday next before Advent, in the Chapel of St. Mary the Virgin, Nashotah House, by the Bishop of Milwaukee, Messrs. MILTON RELYEA TERRY and HENRI B. B. LE FERRE, members of the senior class. The candidates were presented by the Rev. Canon St. George and the sermon was preached by the Rev. Professor Easton.

PRIESTS.

CONNECTICUT.—On St. Andrew's Day, at St. James' Church, Glastonbury, by the Bishop of the diocese, the Rev. EDWARD G. REYNOLDS. The candidate was presented by the Rev. James Goodwin, and the sermon was delivered by the Ven. Jacob A. Biddle, Archdeacon of Hartford. A number of the clergy united in the imposition of hands. Mr. Reynolds has served at St. James' since January, 1908.

MICHIGAN.—On the Second Sunday in Advent, at St. John's Church, Detroit, by the Bishop of the diocese, the Rev. DENHAM H. QUINN of Christ Church, East Tawas, and the Rev. E. KENDALL SEVERANCE, in charge of St. Alban's mission, Highland Park, Detroit. Rev. Dr. Faber, rector of St. John's, preached the sermon. The Rev. Dr. C. T. Seibt presented Mr. Quinn, and Dr. Faber presented Mr. Severance.

NEWARK.—On St. Andrew's Day, the Rev. HUGH DEMPSTER WILSON, by Bishop Lines. Mr. Wilson becomes missionary in charge of St. Peter's, Clifton; St. George's, Passaic; and St. Stephen's, Delawanna. His postoffice address is Clifton, Passaic Co., New Jersey.

DIED.

COE.—Entered into rest, in Highland, Ulster county, New York, on November 27, 1909, DANIEL COE, in the 85th year of his age.

KLASE.—On Friday, November 26, 1909, WILLIAM NEWTON KLASE, M.D. (age 52), for many years a member of Calvary Church, Montgomery, W. Va.

"Blessed are the dead who die in the Lord."

LEE.—On December 4, 1909, at his residence, 315 Superior Street, Oak Park, Ill., GEORGE PLATT LEE, aged 85 years. Funeral services at Grace Church 1 P. M. Tuesday, December 7th. Burial at Graceland.

At rest.

REYNOLDS.—Entered into Life Eternal, on Thursday, November 25, 1909, ELIZABETH BRODIE REYNOLDS, eldest daughter of John Post and Fanny Reynolds, of Bristol, R. I.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

TEAS.—At Potsdam, N. Y., November 26, 1909, MARY ANN TEAS, a faithful friend and servitor of the Clarkson family for sixty-four years.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

RETREATS.

RETREAT FOR LADIES.

A retreat for ladies will be given at the Mission House of St. Mary the Virgin, 133 West Forty-sixth Street, New York, Wednesday, December 15th. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the SISTER IN CHARGE.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted, boy choir; Churchman preferred. Address: M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

A GENTLEWOMAN seeks position as companion. Middle aged; Church member; tactful; reliable; agreeable. Good reader. References. A. B., LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Highest references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, residing in city for the winter, desires work in or near New York. Excellent reader and preacher. Highest references. Private means. Address REVEREND C. W., care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern parish desires to secure work in the South or Middle West. A. D., LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

OBER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., $5.00; 6-in., oak cross, 15-in., $3.00; 3-in., oak cross, 8-in., $2.00. A suitable Christmas gift. THOMAS CROWHURST, 203 East Fifth Street, Los Angeles, Cal.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHOIRMASTER pupils of DR. G. EDWARD STUBBS who have changed their positions since the issue of his last catalogue are requested to communicate with him at once.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. $20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated, ANCHOR PRESS, Waterville, Conn.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 887 Richards Street, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

ALEXANDER'S SCRAPPLE—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for $1.00, express prepaid east of Denver, Col. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

TRAVEL.

WINTER TOUR, three months, strictly first-class, for five young ladies. Southern route: Italy, Riviera. Spring Tour in May. Passion Play if desired. References. MISS CRICHTON, 161 Madison Avenue, New York.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

EUROPE—Passion Play—delightful tours. Organize small groups and go free. UNIVERSITY TOURS, Wilmington, Delaware.

SHOPPING.

MRS. M. C. DRISLER, experienced shopper. No charge. Samples sent. Estimates given. Bank references. 151 West Seventy-ninth street, New York.

FLORIDA HOMES.

REALLY, Tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant, and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., 315 Florida Ave., Jacksonville, Fla., or Modello, Dade Co., Fla.

APPEALS.

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least $5,000 for this, and in addition to have $3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year $4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys," Yadkin Valley, Caldwell county, North Carolina (Missionary District of Asheville), appeals for help in discharging the Church's obligations to the SOUTHERN MOUNTAINEERS. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day; $100 pays one boy's tuition and board.

MAKE ONE OF THESE ITEMS A MEMORIAL! Our needs are your opportunities.

The Rev. MALCOLM S. TAYLOR, *Headmaster.*

FOR DEAF-MUTE WORK.

Twelfth Sunday after Trinity offerings having come short of the amount needed for the expenses of missionary work among deaf-mutes in eight Mid-Western dioceses, attention is asked to the Third Sunday in Advent. Its Gospel also mentions the deaf. Leaflets on the work gladly sent to any one interested.

Rev. AUSTIN W. MANN, *General Missionary,*
10021 Wilbur Avenue S. E., Cleveland, Ohio.

NEED FOR CHALICE VEILS.

Will some Altar Guild give chalice veils, in ecclesiastical colors, to a mission church? Address Rev. R. R. HARRIS, Gadsden, Ala.

NOTICES.

CHRISTMAS NOTICE. GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices (as indeed we must or omit or reduce pensions); but we are acknowledging and receipting and banking and booking and placing at interest the moneys received, with much personal and helpful and sympathetic correspondence, with thousands of contributors (in most cases of small amounts). But best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgments such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it, for the expenses of administration are paid by the royalties on the Hymnal.

Offerings and legacies can be designated: "Current Pensions"; "Automatic Pension at 64"; "Permanent Fund"; "Special Cases."

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

More than 1,200 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 230 missionaries abroad and 800 native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

CHRISTMAS CHORAL SERVICES.

We make seven different Leaflets for Sunday School Choral Services. The service is wholly from the Prayer Book, and the hymns and carols are bright and attractive. Hundreds of thousands of them have been used, and always with satisfaction. They are numbers 62, 64, 72, 76, 80, 84, and 86 of our Evening Prayer Leaflet series. The service is the same in all, but the carols differ.

Begin early to practise the carols, and a hearty service will be assured. Price $1.00 per hundred copies in any quantity desired, post paid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.

Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 LaSalle St.

A. C. McClurg & Co., 215 Wabash Avenue.

The Cathedral, 18 S. Peoria Street.

Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.

Phil. Roeder, 616 Locust St.

Lehman Art Co., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

NEW BOOKS.

We have just imported *John Keble* in the "Leaders of the Church" series. This book is of thrilling interest in connection with the Oxford Movement (Price $1.50; by mail $1.60).

Another book which will be received gratefully by many, is the late Bishop Wilkinson's sermons entitled *The Heavenly Vision* ($2.00; by mail $2.15). This is uniform with his previous volume, *Invisible Glory* (same price), which has been so well received. Many people will want books for gifts to the clergy at Christmas. One or both of these would be valued by any recipient. Lay readers, too, will find these volumes among the very best.

Then we have a new supply of *A Child's History of Westminster Abbey* ($1.50; by mail $1.60). The author says, "It is just an 'easy book' about England's greatest monument." This is a book that will have hosts of adult readers as well as children readers, for it is of very great interest, but is not dry history. It has pictures of all parts of the great Abbey. Send to THE YOUNG CHURCHMAN CO. for any books wanted on Church lines.

A BOOK FOR THE CLERGY.

Many people will want to give a book to their parish priest. We recommend the late Bishop Wilkinson's *One by One,* Counsels in Retreat for those in Priestly or Episcopal Orders. The addresses are on Pastoral dealings with Individuals—and no man since Dr. Pusey was so well equipped to give advice on the subject as was the late Bishop of St. David's, who was sometime Bishop of Truro. The price of the book is $1.08 post paid, and it would be a great boon if every priest could read it. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

The Gospel of Reconciliation, or At-One-Ment. By Rev. W. L. Walker, author of *The Spirit and the Incarnation, The Cross and the Kingdom, Christian Theism and a Spiritual Monism,* Etc. Price $2.00 net.

RIVINGTON'S. London.

Sermons Literary and Scientific, Including Nine on Eleutherology, or the Science of Freedom: and Others for Seasons of the Church Year, to Which are Added Selections Illustrative of Some of the More Distinguished Continental Preachers. By the Rev. Joseph Miller, D.D., Author of *The Historical and Speculative Exposition of the Thirty-nine Articles.* Second series.

G. P. PUTNAM'S SONS. New York.

History of the Sciences. *History of Chemistry.* By Sir Edward Thorpe, C.B., LL.D., F.R.S., Author of *Essays in Historical Chemistry, Humphry Davy: Poet and Philosopher, Joseph Priestly,* etc. In two volumes. Vol. I., From the Earliest Times to the Middle of the Nineteenth Century.

History of the Sciences. *History of Astronomy.* By George Forbes, M.A., F.R.S., M. Inst. C.E. (Formerly Professor of Natural Philosophy, Anderson's College, Glasgow), author of *The Transit of Venus,* Rendu's *Theory of the Glaciers of Savoy,* etc.

God and Man: Philosophy of the Higher Life. By E. Ellsworth Shumaker, Ph.D. (Yale.)

Abraham Lincoln, The People's Leader in the Struggle for National Existence. By George Haven Putnam, Litt.D., Author of *Books and Their Makers in the Middle Ages, The Censorship of the Church,* etc.

The Rise of the Mediæval Church, and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century. By Alexander Clarence Flick, Ph.D., Litt. D., Professor of European History in Syracuse University.

HENRY HOLT & CO. New York.

The House of the Heart and Other Plays for Children. Designed for use in the schools. By Constance D'Arcy Mackay. Price $1.10 net.

LONGMANS, GREEN & CO. New York.

Present-Day Preaching. By Charles Lewis Slattery, D.D., rector of Christ Church in Springfield. Price $1.00.

RICHARD G. BADGER. The Gorham Press. Boston.

Variations on an Old Theme. By Johanna Pirscher. Price 50c net.

Why Not Now? By Charles Gilbert Davis, M.D., Author of *The Philosophy of Life.* Price $1.00.

LOTHROP, LEE & SHEPARD CO. Boston.

First at the North Pole; or, Two Boys in the Arctic Circle. By Edward Stratemeyer, author of "Dave Porter Series," etc. Price $1.25.

A. WESSELS. New York.

Vital Economy; or, How to Conserve Your Strength. By John H. Clarke, M.D. Cloth, net 50c.

AMERICAN SUNDAY SCHOOL UNION. Philadelphia.

The Magnetism of the Bible. (Green Fund Book No. 18a). By Malcolm L. MacPhail, M.A., Minister Scotch Presbyterian Church, Boston, Mass. A prize book. Price 75 net.

THE MACMILLAN CO. New York.

The Approach to the Social Question. An Introduction to the Study of Social Ethics. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. Price $1.25 net.

Historical Essays. By James Ford Rhodes, LL.D., D.Litt., Author of the *History of the United States from the Compromise of 1850 to the Final Restoration of Home Rule at the South in 1877.* Price $2.25 net.

PUBLISHED AT CALDEY ABBEY, TENBY, SOUTH WALES. American Agents, The Young Churchman Co., Milwaukee, Wis.

Caldey Books. No. 1. *Saint Bernard on Loving God.* Translated by William Harman van Allen, S.T.D., Rector of the Church of the Advent, Boston, U. S. A. Paper, 40 cts; cloth, 60 cts; leather, $1.00. Postage 5 cts.

ADVANCE PUBLISHING CO. Chicago.

Paul Douglas—Journalist. By Charles M. Sheldon, author of *In His Steps, Born to Serve, The Reformer,* etc. Price $1.00.

PAMPHLETS.

Fifth Annual Report of the Henry Phipps Institute for the Study, Treatment, and Prevention of Tuberculosis.

The Church at Work Socially, Being the Annual Address of the President, Clinton Rogers Woodruff, Esq. Also Revised List of the Members of the Executive Committee and Sub-Committees of the Christian Social Union, together with the Diocesan Commissions on Social Welfare in the American Church. [Published at the office of the Christian Social Union, Philadelphia.]

Fifty-third Annual Report of The Society for the Increase of the Ministry. Hartford, Conn.

Fourteenth Annual Report of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States, For the Year Ending October 31, 1909.

Teacher Training Course Outlines: Second Year. [Sunday School Commission, Diocese of Vermont.]

The Church at Work

SEVERAL ANNIVERSARY CELEBRATIONS.

THE TWENTY-FIFTH anniversary of the Rev. George McClellan Fiske, D.D., as rector of St. Stephen's Church, Providence, R. I., fell on December 2d and was to have been kept with appropriate services, but for his illness on

REV. G. MC CLELLAN FISKE, D.D.

that day. A number of his friends among the clergy, however, took the occasion to present him with a reminder of the day in the form of a travelling-bag of walrus leather, made to order, completely furnished with toilet articles mounted in silver and inscribed with the recipient's initials. A monogram in brass, specially designed, has been placed on the outside. Inside, and, for convenience, engraved upon the back of the shaving mirror are these words:

PRESENTED TO
REV. GEORGE MCCLELLAN FISKE, D.D.,
on his 25th Anniversary as
Rector of St. Stephen's Church,
by several Priests associated with him now and in the past; who have felt the Inspiration of his Exemplary Life and Helpful Sympathy; and who gratefully offer this slight token of Love and Esteem.
Providence, R. I., December second, 1909.

A small balance in the hands of the treasurer of the fund has been placed in an envelope inscribed, "For the purchase of a book or books most desired." A very pleasing letter accompanied the gift and an appreciative response from Mr. Fiske was afterward given in reply.

Those who made the gift were the Rev. Messrs. E. R. Sweetland, S. B. Blunt, A. E. Johnson, Arthur Rogers, D.D., H. H. Bogert, W. H. Davis, W. F. B. Jackson, H. W. Barker, A. H. W. Anderson, C. M. Gross, and A. Geo. E. Jenner.

Mr. Fiske's ministry in Providence has been not only greatly blessed in his own parish but has won him the affection of Churchmen of other parishes, while he has also attained a leading position among the clergy in the nation at large.

ST. JOHN'S CHURCH, Passaic, N. J., observed the fiftieth anniversary of its foundation on St. Andrew's Day. An historical sermon was preached by the Rev. William Gordon Bentley, rector, on the previous Sunday morning. Tuesday, Bishop Lines celebrated the Holy Communion and ordained the Rev. Hugh Dempster Wilson to the priesthood. The sermon was preached by Dean Robbins of the General Theological Seminary; the rector of the parish presented the candidate. A parish reception was held on Tuesday evening. This parish is the mother of St. George's, Passaic; St. Stephen's, Delawanna; St. Peter's, Clifton; and Holy Innocents', Garfield. It possesses a handsome and commodious parish church and rectory, well located. Under the leadership of the rector, a campaign has been opened for the payment of the mortgage debt of $13,000, between now and Christmas Day, which is the fifteenth anniversary of the opening of the new church.

THE Rev. GEORGE SHERMAN BURROWS celebrated the tenth anniversary of his rectorship of St. Mark's, North Tonawanda, N. Y., on Sunday morning, November 28th. At the end of ten years there is a united parish; subscriptions for current expenses amounting to more than $2,000 per annum; a communicant list of 251 names; disbursements of over $2,600 annually; missionary offerings (not including boxes) of more than $150. A building fund for a new church has been started and over $2,100 accumulated. Two hundred and sixty persons have moved into the parish and 250 have moved out of it. Eighty-nine non-Church people have attached themselves to the parish and four Church people have separated from it. The various guild organizations have raised and expended more than $5,000 in the ten years.

TRINITY CHURCH, Branford, Conn., celebrated on Sunday, November 28th, the 125th anniversary of the founding of the parish. Branford is a village about ten miles east of New Haven, and is noted as having been the early home of Yale University, before it removed to that city. The Bishop of Connecticut preached the anniversary sermon, and confirmed twenty-six persons. Under the leadership of the present rector, this old parish is showing the energy of youth. The Rev. Melville K. Bailey, a former rector, preached in the evening.

THE DIAMOND jubilee of Trinity Church, Niles, Mich., was celebrated on Sunday, November 28th. Bishop McCormick lent his presence to the occasion, and prefaced his sermon with an historical address. A review of the Church's history was read by the Hon. L. H. Beason, who was a member of the vestry in 1834. A thank-offering of $525 was contributed by former parishioners. The present rector is the Rev. G. Huntington, former rector of Grace Pro-Cathedral, Indianapolis.

THE VEN. WALTON W. BATTERSHALL, D.D., Archdeacon of Albany, celebrated the thirty-fifth anniversary of his rectorship of St. Peter's Church, Albany, N. Y., on Sunday, November 28th. A large congregation listened to a most excellent sermon. Dr. Battershall spoke of the Church's historical past and of the necessity of an endowment that its future progress might not be impeded.

ON SUNDAY, November 28th, the Ven. Joseph Carey, D.D., LL.D., Archdeacon of Troy, celebrated his thirty-sixth anniversary as rector of Bethesda Church, Saratoga Springs, N. Y. There was a large congregation present. The Sunday schools of the parish held their anniversaries in the afternoon. An active year of work was reported.

PAROCHIAL MISSIONS.

THE Rev. CLAUDIUS F. SMITH, rector of Christ Church, Elizabeth City, N. C., has held missions during the past month in Hamilton and Caswell, East Carolina, with marked results for good in both places.—THE BISHOP of East Carolina held a mission in Plymouth, and Archdeacon Webber held missions at Good Shepherd, Wilmington, and in the churches of Clinton and Greenville, all with unusually good results. These missions are being held frequently in the diocese now, to the lasting good of the Church.

THE Rev. Fr. HUGHSON, O.H.C., is conducting three series of conferences in the diocese of Georgia, the first in St. Mark's, Brunswick, the second in St. Paul's, Savannah. These are in the nature of a following up of the missions which he conducted in these churches some two or three years ago. There were two early celebrations of the Holy Eucharist each day in the former, an address at 10 o'clock, and sermon at night. The congregations were good at all services. In St. Paul's, Savannah, practically the same services are held. Next week Fr. Hughson goes to St. Paul's, Augusta.

AT THE invitation of the Rev. John W. Gammack, rector of St. Paul's Church, Glen Cove, L. I., the Rev. Percy Webber of Boston conducted a successful mission in the parish church, beginning Friday, November 26th, and ending Wednesday, December 1st. A general invitation was extended to the people of the village; and to make the mission profitable to business people employed in the city, the principal meetings were held in the evening of each day.

THE Rev. H. PAGE DYER of the Ascension Church, Philadelphia, has just finished conducting a mission at St. Mark's Church, Hammonton, N. J. (the Rev. William F. Stone, rector). So thorough had been the preparation and so successful the mission, that both the rector and the mission priest spent nearly the whole of the last two days in the church, kneeling with souls. It was the first mission ever held in the parish.

A MISSION was given in Grace Church, Cortland, N. Y. (the Rev. Warren W. Way, rector), by Archdeacon Webber from Monday, November 15th, to Sunday, November 21st. There were four services daily, including special services for and addresses to men, to women, and to children. The interest grew steadily and the numbers increased greatly. On Sunday afternoon a large congregation of men attended. It is felt that great good was done.

RECLAIMING DRUNKARDS AT HARTFORD, CONN.

AT THE "Open Hearth," the rescue work of the Church in Hartford, Conn., the superintendent, the Rev. John H. Jackson, has undertaken to treat confirmed drunkards according to the methods of the Emmanuel movement. A room in the institution has been opened for the purpose and it has been in operation since September 1st. Much interest is shown in the experiment, and a number of gifts have been received for the furnishing of the room. Considerable success has thus far been attained.

GIFTS AND LOANS TO CHURCHES.

AT A MEETING of the American Church Building Fund Commission in November the following gifts were made to build churches: Church of the Transfiguration, Tahoe, Cal. (Sacramento), $300; St. Peter's Church, Williston, N. D., $250; St. John's Church, Lockport, Ill. (Chicago), $500; All Saints' Church, Guantanamo, Cuba, $500; St. John's Church, New Castle, Colo. (Western Colorado), $400; Christ Church, Rushville, Ill. (Quincy), $200; Holy Trinity Church, Fallon, Nev., $300; St. Winifred's Church, Camp Hill, Pa. (Harrisburg), $250; St. Paul's Church, Edneyville, N. C. (Asheville), $500; St. Mark's Church, Macon, Ga. (Atlanta), $300. Loans have have been negotiated with churches at Shawnee, Okla., $3,500; Palisades, Western Colorado, $600; Bradentown, Southern Florida, $1,500; Salem, Ill. (Springfield), $2,000. The Rev. Dr. Lloyd having resigned his position as a trustee, the board elected the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York, to fill the vacancy.

FUNERAL OF MAHLON H. KLINE.

AT THE burial of Mr. Mahlon H. Kline, which occurred at the Church of the Saviour, Philadelphia, on the afternoon of St. Andrew's Day, and which was noted in last week's issue, Bishop Whitaker, Bishop Jaggar, Bishop Darlington, Rev. Dr. J. De Wolf Perry and the Rev. Robert Johnston officiated. The large church, which seats over 1,200, was crowded, three-fourths of the attendants being men in all stations and walks of life. It was one of the most beautiful and touching tributes of respect and esteem that has ever been paid to the memory of a layman. He was a man of great commercial and business interests, yet he always found time to be about his Father's business and considered it an honor and privilege so to do. His loss is felt most keenly not only in the Church but throughout the whole city and the country at large.

THE LATE MAHLON N. KLINE.

Mr. Kline died on Saturday night and not on Sunday, as was previously stated. in the Church of the Saviour, where he had gone to a preparatory service for the corporate celebration of the Holy Communion the following morning.

THE COLORED WORK IN TENNESSEE.

COLORED CHURCHMEN of Memphis, Tenn., are rejoicing over the first services conducted in the new Emmanuel Church (the Rev. E. Thomas Demby, rector), on the Sunday next before Advent. For more than a year the congregation of Emmanuel church held its services in Le Moyne College and the rectory, but to-day there is a handsome edifice (brick with stone trimmings). The church cost without furniture about $6,500, the ground with rectory cost $5,500. On the day of the opening of the new church every service was well attended. All of the white priests in the city were in the service at 4 P. M. and all made short addresses. The following gifts were blessed at the Benediction service: a processional cross, given by Mrs E. Ricks-Demby in memory of her father and mother; the altar cross, given by Mrs. Fannie Loften in memory of her daughter; the pulpit, given by the Woman's Guild to the memory of the Rt. Rev. Charles Todd Quintard, the late Bishop of the diocese; two brass vases, by Mr. Charles Rawls; two brass Eucharistic candlesticks, given by Emmanuel Chapter No. 300, B. S. A.; a set of beautiful white brocaded silk hangings, by Mrs. Austin Williams; the sanctuary lamp, given by the Junior Daughters of the King; a supply of of candles, given by the Sunday school; a small crucifix for the credence table, a ciborium, and a very handsome cut glass vase by Mrs. Eliva Irving. There is talk of starting a mission in Covington for the colored people; the rector of Emmanuel Church was there recently and considerable interest was manifested. The work in Jackson and Mason is making progress. The recent mission held in All Saints' Church, Nashville, was a great blessing and there 's evidence of new life, and the good work is going on under the wise management of the Rev. G. A. Coombs. The Archdeacon hopes to create sufficient interest among the friends of the colored workers to erect a school building in connection with Emmanuel Church at Memphis.

BISHOP CONSECRATED FOR HONAN, CHINA.

A VERY LARGE congregation was present in St. James' Cathedral, Toronto, Canada, on November 30th, when the Rev. W. C. White was consecrated Bishop of Honan, China, being the first Missionary Bishop sent abroad by the Canadian Church. The service was fully choral, and the ceremonial was carried out in the usual manner, with all the dignity and grace which the ritual prescribes. Archbishop Matheson of Rupert's Land officiated, and the other Bishops assisting were Bishop Farthing of Montreal, Bishop DuMoulin of Niagara, Bishop Mills of Ontario, Bishop Sweeney, and Bishop Reeve of Toronto.

"ALASKAN CHURCHMAN" DELAYED.

REQUEST is received that THE LIVING CHURCH will state the November number of the *Alaskan Churchman* will be a month late, owing to inconveniences in its far away place of issue.

Those who have assisted in the fair for St. Matthew's Hospital held at Fairbanks in November will be glad to learn that $2,180 was netted.

UNION SERVICES ON THANKSGIVING DAY.

THE INSTANCES in which congregations of the Church participated in union services with other religious bodies on Thanksgiving Day appear to have been very few. An announcement of Sunday services in a Rhode Island paper states that on the preceding Sunday, the evening service was suspended at Calvary Church, Pascoag, R. I. (Rev. John Leacher, rector), "as the Church joined in union services at Zion Primitive Methodist Church." A Connecticut paper states that the rector of St. Paul's Church, Brookfield, the Rev. W. H. Robinson, preached in one of the sectarian churches on a like occasion.

DEATHS AMONG THE CLERGY.

ON TUESDAY, November 30th, the Rev. SAMUEL S. SPEAR, a retired priest of the diocese of Massachusetts, passed to his reward at Atlanta, Ga., at the advanced age of 75 years. Mr. Spear was ordained deacon in 1861 and priest in 1863, by Bishop Eastburn. His first work was as assistant at Grace Church, Boston (1861-62); and he then served successively at St. John's, Wilkinsonville (1864-67); St. James' chapel, now St. John's, Roxbury (1867-70); Grace Church, Fishdale (1870-72); St. James', Amesbury (1872-77); St. John's, Taunton (1877-81); St. John's, Fall River (1881-93); and at the Church of the Good Shepherd, Wareham (1893-1903), all in Massachusetts.

THE FUNERAL of Rev. WILLIAM RODERICK MCCUTCHEON, who was canonically connected

with the diocese of Kansas, and who died suddenly at Hartwell, Ohio, on November 27th, took place at St. Paul's Cathedral, Cincinnati, on November 29th, the Rev. Canon Reade officiating. The deceased was vested in his priestly vestments and the remains were taken to his former home at Lancaster, Ohio, for interment. Mr. McCutcheon was ordained to the diaconate in 1894 and to the priesthood in 1895 by Bishop Vincent and had served the church at Cambridge and Lancaster, Ohio, and at Dodge City, Kan.

BROTHERHOOD NEWS.

THE ANNUAL meeting of the Philadelphia Local Assembly was held on the afternoon and evening of St. Andrew's Day at St. Matthew's Church, Philadelphia (Rev. Charles C. Pierce, D.D., rector), and was attended by upwards of 600 men and boys. The event was greatly saddened by the sudden death on the Saturday previous of Mahlon H. Kline, whose burial took place at the Church of the Saviour at 2 o'clock in the afternoon of St. Andrew's Day. The following were elected officers of the Senior Department: Chaplain, Rev. William P. Remington; President, Edmund B. McCarthy; Vice President, Dr. John Wilkinson, Jr.; Treasurer, Ewing L. Miller; and of the Junior Department: President, Dr. John Wilkinson, Jr.; Vice President John K. Shryock; Secretary, James M. Collins. An executive committee consisting of fourteen representative men from different parishes and sections of the diocese was also elected, which committee will select its own general secretary. During the past year three senior and four junior dormant chapters have been revived and new senior chapters chartered. There are at present eighty-two active senior and forty-two active junior chapters in the assembly comprising a membership of 1800, or almost one-tenth of the membership of the whole Brotherhood in this country. The financial receipts from donations, collections at Lenten services, sectional conferences, meetings of the assembly and from chapters amounted to $4,420.95, and the expenditures, $4,363.09, leaving a balance of $57.86. After a bounteous supper a short service was held in the church conducted by the new chaplain, reports being made on different branches of active and aggressive work done in the assembly, which was followed by some pertinent remarks from Mr. Hubert Carleton. The main address of the meeting was then made by the Rev. Wilson R. Stearly, the new rector of the church of the Holy Apostles. A minute on the death and loss of Mahlon H. Kline was adopted.

THE ANNUAL meeting of the Hartford Assembly, B. S. A. was held on St. Andrew's Day. There was a corporate Communion at Christ Church, with the business meeting in the evening at the parish house. The following officers were elected: President, Judge L. P. Waldo Marvin; Vice-President, C. F. D. Leigh; Treasurer, Phillip J. Jones; Secretary, Elizur Yale Smith; Chaplain, Rev. James Goodwin. Active work will be undertaken for the coming year. At Trinity Church the parish chapter will have charge of the Sunday evening services during the winter. Several new chapters will be formed in the near future.

ST ANDREW'S DAY was observed in Des Moines for the benefit of the Brotherhood of St. Andrew in the central part of the state. The Iowa State Assembly is dividing the state into sections so that meetings can be held in different parts of the state, to which the Brotherhood men in neighboring towns or some laymen in such towns where there are no chapters of the Brotherhood can attend and receive the enthusiasm and inspiration which would result in their starting chapters, or at least taking up lines of Brotherhood work in their own towns.

THE NEWARK Local Assembly held its annual St. Andrew's service in St. Paul's Church, Newark, N. J., on the evening of St. Andrew's Day. Bishop Lines, the Rev. Dr. F. L. H. Pott of Shanghai, China, and the Rev. E. A. White, chaplain of the Assembly, made addresses.

SUNDAY SCHOOL CONVENTIONS AND MEETINGS.

THE THIRD annual convention of the Sunday Schools of the diocese of Connecticut was held at St. John's Church, Waterbury, on Saturday, November 27, and was largely attended by delegates and Sunday school workers. At the Holy Communion the sermon was delivered by the Rev. Ellis Bishop of the Berkeley Divinity School. At the close a greeting was extended by the rector, the Rev. John N. Lewis, Jr. The Rev. Edmund J. Cleveland of St. John's Church, West Hoboken, N. J., read a very interesting paper on "The Christmas Festival in Both Its Social and Religious Aspects." The next speaker was the Rev. F. Creswick Todd of South Orange, N. J., who spoke of mid-week work of the Sunday school teacher. The delegates were entertained at lunch by the people of St. John's and Trinity parishes. There was a very complete exhibit of Sunday school requisites.

THE EFFORT of Sunday school workers to acquaint themselves with the most approved methods of scientific religious pedagogy was splendidly illustrated in an institute held on the afternoon and evening of December 2d in Trinity Church, Bethlehem, Pa., under the auspices of the diocesan Sunday school commission. Not only was the attendance large (fifty-five accredited delegates being registered), and the tone of the papers read on a very high plane of thought, but the keen discussions which followed each paper and the searching questions asked each speaker betokened the live interest of everyone present. The Rev. W. H. Burk of All Saints', Norristown, Pa., made an address in the afternoon on the "Graded System," and his illustrated lecture at night on "The Use of the Lantern in Sunday School Work" held the audience spell bound. Besides the above, thoughtful papers were read on "How to Study Missions in the Sunday school," by Rev. A. A. Bresee of Lehighton; "Teacher Training—Methods and Results," by the Rev. H. W. Diller of Pottsville; "What Our General Convention has done to Advance Scientific Religious Instruction of the Young," by Bishop Talbot.

THE FORTIETH annual meeting of the Pennsylvania Diocesan Sunday School Association will be held at the Church of St. Jude and the Nativity, Philadelphia, on Monday, January 17th.

WOMAN'S AUXILIARY GATHERINGS

THE TWENTY-SEVENTH semi-annual meeting of the Albany Diocesan branch of the Woman's Auxiliary was held in Emmanuel parish, Little Falls, N. Y., on November 10th and 11th. At the evening service, Miss Emberly of Fairbanks, Alaska, gave a graphic address upon the work in that territory. The Rev. Mr. Studley told of his work in China and in the Philippines. On Thursday the usual business sessions and devotional services were held, with short addresses; and luncheon was served at the home of Mrs. William Kingston. The meeting was helpful,

uplifting, and stimulated a keener interest in the work of the Auxiliary. Messages of sympathy and cheer were sent to the diocesan president, Deaconess Pell-Clarke, who was not able to be present on account of illness, and congratulations were forwarded to Bishop Coadjutor Nelson upon his birthday.

THE AUXILIARY of the Convocation of New Bern, N. C., has passed resolutions expressive of sorrow and regret at the death of Mrs. Alfred A. Watson, widow of the first Bishop of East Carolina.

THE RELIGIOUS EDUCATION ASSOCIATION.

THE SEVENTH annual convention of the Religious Education Association meets in Nashville, March 8-10, 1910. The general topic will be "Church and Education." In all from twenty-five to thirty meetings will be held, bringing about seventy speakers of national and international reputation to the city. A large number of the speakers have already been secured and a still larger number are being engaged. It is too early to give a complete liest; but some names may be mentioned: President W. H. P. Faunce, LL.D., of Brown University, Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, President William Douglas MacKenzie, Hartford Theological Seminary, Dean Shailer Mathews, Chicago, Prof. George A. Coe, LL.D., of Union Theological Seminary, Prof. Herbert L. Willett of the University of Chicago, with many others whose names are well known all through the country.

A CORRECTION.

AN ITEM, respecting a series of ten conferences on the Fundamental Truths of Religion by the Rev. Father Sill, O.H.C., was by mistake printed in the New York letter in THE LIVING CHURCH of November 27th, as having been given at the Church of the Ascension in that city. The conferences were in fact given during the Advent Week of Prayer at the Church of the Ascension in Waltham, Mass.

JUNIOR AUXILIARY MEETINGS.

THE ANNUAL diocesan meeting of the Milwaukee Junior Auxiliary was held at All Saints' Cathedral, Saturday, November 27th. The Bishop was present all day and at 11 o'clock read the shortened form of Morning Prayer, which was brightened with missionary hymns and a stirring address by the Rev. George Heathcote Hills of St. Mark's parish, Milwaukee. More than 150 members with their directors were in attendance, also the president of the Woman's Auxiliary. The business meeting which followed consisted of the Bishop's address, discussions of methods of work, pledges for the coming year's work, and the reading of the diocesan and branch reports. The president, Miss Knight, to whose untiring efforts the vigor of the branches is largely due, commented happily upon each report.

A LARGELY attended united meeting of branches of the Junior Auxiliary was held in the Louisville, Ky., Cathedral Sunday school room on November 30th. It was made as much like that of the annual meeting of the Woman's Auxiliary as possible, and was conducted in the same way. This is the first time anything of the kind had been attempted with the Juniors, and it was remarkable how well the children acquitted themselves. The presents which had been prepared by the Juniors for their united Christmas box, which is to be sent to a mountain mission station, the Sunday school of the Holy Cross at Valle Crucis, N. C., were on display, and a ten-minute recess followed, which the children spent in examining them. After the offering, which was devoted to Junior Auxiliary work, Bishop Woodcock closed the meeting with an address.

THE JUNIOR AUXILIARY of the diocese of Pittsburgh held its first annual meeting on November 20th, at St. Peter's parish house, Pittsburgh, under the direction of the diocesan directors, Mrs. W. C. Hawley and Mrs. D. L. Ferris. The morning was devoted to a business session. In the afternoon the Rev. D. L. Ferris gave an illustrated lecture on Japan.

CONVOCATIONAL GATHERINGS.

THE GREENVILLE (S. C.) Convocation held its ninety-sixth meeting in Greenwood, beginning November 30th. The church building of this parish was burned recently and so the meeting was held Tuesday morning in the Methodist church. Convocation opened with a celebration of the Holy Communion and the sermon was preached by Rev. A. R. Mitchell, dean of the convocation. A paper was read by the Rev. T. Tracy Walsh of Yorkville, on "The Sunday School," which was discussed by President Willson of Lander College and the Rev. Messrs. A. R. Mitchell and O. T. Porcher. In the afternoon a business session was held at which the Rev. E. B Andrews of Greenville was elected secretary and treasurer. At the Tuesday evening service the Rev. E. B. Andrews was the preacher. Wednesday was taken up with the work of the Woman's Auxiliary branch of the convocation. At night Bishop Guerry delivered an address.

THE ANNUAL convocation of the diocese of Nebraska was held at St. Luke's mission, Wymore, November 16th and 17th, this being the twenty-first anniversary of the organization of the mission. The Bishop and twenty-four of the clergy participated in the services. The Rev. John Williams, rector of St. Barnabas, Omaha, preached the anniversary sermon. This was a most interesting circumstance, for the reason that it was he who preached the sermon at the organization of the mission twenty-one years ago.

THE AUTUMN meeting of Sandusky (Ohio) Convocation was held in Trinity Church, Fostoria, on November 29th and 30th. The meet-

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...g was well attended by clergy and lay dele-... Evening Prayer was said at 7 P. M. ...y, the Rev. Arthur Dumper being the preacher. A Sunday school conference followed at 8 P. M., under the leadership of the Rev. J. J. Dimon. The programme on Tuesday was as follows: Holy Communion at 7 A. M., the celebrant being Canon Young, dean of convocation; business meeting; paper on "The Oral Gospel," Canon Young; paper on "Church Extension." Archdeacon Abbott. The afternoon session was occupied by the presentation of a paper on "Church Music" and the attendant discussion.

THE FALL meetings of the three convocations of the diocese of East Carolina have recently been held, the convocation of Edenton meeting at Windsor, the convocation of New Bern at Ayden, and the convocation of Wilmington at St. John's, Wilmington. In all three meetings the women's work in the diocese was emphasized and formed a prominent part. All of the women's parochial societies, together with the Woman's Auxiliary, are united in a diocesan organization which has representatives at the meetings of the convocations and holds its annual meeting at the same time and place that the annual council of the diocese is held.

THE SPRINGFIELD CLERICUS met at "The Winchester," Springfield, on Monday, November 22nd, as the guests of the Rev. Dr. C. L. Slattery, rector of Christ Church. Dr. Slattery read a most interesting and instructive paper on "Richard Hooker."

THE WINTER meeting of the North Dakota Clericus was held in St. Paul's Church, Grand Forks, November 17th and 18th. The papers were of a high order and the discussions practical and profitable.

GIFTS AND BEQUESTS.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., has again been made the recipient of the generosity of Henry Dexter, the well known philanthropist of New York City. A gift of shares of stock in Woodlawn cemetery, New York, to the value of $10,000, has been made to the school by Mr. Dexter as a foundation for a Bishop Hare memorial fund. This gift was made after a visit had been made to the institution by a representative of Mr. Dexter during the month of November. Some years ago, in memory of his wife, Mr. Dexter furnished the funds for the erection at the school of what is known as the Lucretia Marquard Dexter House, which provides a hospital for the Indians of South Dakota, the fund which created the house also providing money for paying the fare of sick Indians to and from Sioux Falls and their expenses while in the hospital. The interest on the Bishop Hare memorial fund will be used to educate Indian girls in All Saints' School.

BY THE WILL of Frances A. Lamson, who died recently in Paris, and which was probated in Philadelphia, the sum of $1,000 is given to the American Church of the Holy Trinity in Paris, for a memorial window to her sister, Elizabeth S. Beringer, who was lost at sea by the foundering of the *Ville de Havre* November 22, 1873.

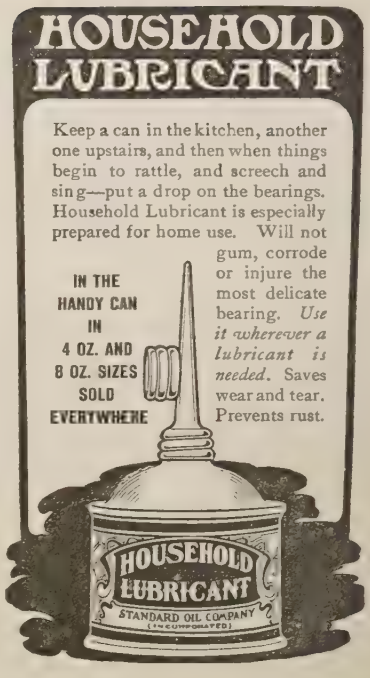
ZION CHURCH, Greene, N. Y., has received as a memorial gift a Litany desk of solid polished brass from the Russell family, in memory of Mrs. W. F. Russell, who for over fifty years had been a devout and loyal communicant of that parish. It was used for the first time on the First Sunday in Advent.

AS A MEMORIAL to his sister, the late Winifred Irene Mumma, Mr. Benjamin Meyers Mumma has presented a *prie dieu* to St. Paul's Church, Harrisburg, Pa.

BY THE will of Mary A. Smith of Setauket, Long Island, Caroline Parish, Setauket, receives a bequest of $9,000.

OBSERVANCE OF THE WEEK OF PRAYER.

IT IS IMPOSSIBLE to make more than a brief mention of the observance in the different churches of the Week of Prayer. In Philadelphia at old St. Paul's Church, old Christ Church, and at St. Stephen's, a special preacher was heard each day, and the attendance was remarkably good, men being largely predominant. The list of speakers in each case was unusually strong. Special services were held at night during the week in many of the parishes. In Boston the attendance at the different services has been very satisfactory; at St. Paul's Church the services were held under the auspices of the Episcopalian Club, among the speakers being Mr. Hubert Carleton, general secretary of the Brotherhood; Professor Lawrence B. Evans, and several others noted for interest in sociological and philanthropic work; the speaker on December 4th was Mr. Robert H. Gardiner. The preacher of the noon-day sermons at St. Paul's Church, Syracuse, N. Y., was the Rev. Dr. van Allen. Among the special preachers at St. John's Church, Northampton, Mass., were the Rev. De Forrest Snively of Springfield and the Rev. R. T. Walker of Easthampton. At St. John's Church, Pittsburgh, daily celebrations were held, with morning and evening prayer, among preachers at the evening services being the Rev. E. M. Paddock, Rev. C. E. Ball, Rev. H. B. Marks, Rev. C. M. Young, Bishop Whitehead, Rev. C. M. Conant, and Rev. Dr. A. Vance; the week was generally observed in the city and suburbs. Mr. Frank H. Longshore, Rev. Dr. F. W. Tomkins, and Rev. J. Sanders Reed, D.D., were among the speakers at St. Stephen's Church, Beverly, N. J. A corporate Communion of the Brotherhood ushered in the week at Calvary Church, Sandusky, O.; in the evening the rector preached a special sermon upon St. Andrew. At Buffalo the evening services were held at churches in different portions of the city, adjacent parishes combining. In the diocese of Iowa the week was much more largely observed than last year, many of the parishes holding daily services; at St. John's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Church, Dubuque, two meetings for prayer were held, to which the several congregations of Christian people in Dubuque were invited. These services were held outside of the church proper. There was a men's rally at St. Stephen's Church, Portland, Me., on the evening of November 28th, with addresses by the rector and by John W. Wood, secretary of the Board of Missions; President Gardiner of the Brotherhood was one of the speakers at a morning service, and on each of the following days of the week noon-day services were held in the church. At Louisville, Ky., practically all of the parishes and missions held special services with addresses which were excellently attended. The Church of the Ascension, St. Louis, started the week with an attendance of over 400 men; services were also held down-town at mid-day in the Cathedral. Excellent reports have been received from many other points, including Indianapolis, Ind., and Harrisburg, Pa. In the latter city the meetings are being held in Zion Lutheran Church; Bishop Darlington was the speaker at the first of the services and the Rev. J. M. Mills spoke at a later one.

The observance in New York is stated in the New York Letter.

REOPENING OF ST. MATTHEW'S, KENOSHA.

AFTER BEING closed for three months for extensive alterations and improvements, St. Matthew's Church, Kenosha, Wis., was reopened on Sunday, December 5th. The occasion was the first anniversary of the present rector's incumbency. At 7 o'clock the parish made its corporate Communion, the offering being devoted to Church extension. At 10:30 the office of Benediction was said by the Bishop of the diocese, who was assisted by the Rev. Frederick L. Maryon, chaplain of Kemper Hall, the Rev. James L. Small, chaplain to the Bishop, and the Rev. Frederick Ingley, rector of the parish. In the afternoon a Sunday school service was held, with the administration of Holy Baptism and an address by the Bishop to the children. The chief improvements consist of an enlarged chancel, new system of lighting, tile floor, beautiful plaster and stucco work, and the re-decoration of the entire church. The tower room has been converted into a baptistery by the members of the Kimball family in memory of their mother.

PARISH HOUSE DEDICATED AT WATERVILLE, ME.

THE NEW parish house connected with St. Mark's mission at Waterville, Me., was formally dedicated on the evening of November 30th. The house is so arranged that by throwing open folding doors the large room of the parish house becomes a part of the main auditorium. One apartment is given over to the uses of the choir and there is a parlor with a brick fireplace and a well furnished kitchen. In the spring the front of the building will be covered with concrete blocks so that when the church edifice is erected later there will be uniformity in material and color.

CONSECRATION OF ST. ANDREW'S, PITTSBURGH.

ST. ANDREW'S CHURCH, Pittsburgh, was consecrated on St. Andrew's Day by the Bishop of the diocese. Twenty-seven of the clergy of the city and near-by towns were present, and the church was filled. The request to consecrate was read by the senior warden, Mr. Frank Semple Bissell, and Psalm 24 was sung responsively by the Bishop, clergy, choir, and congregation, as the procession moved to the chancel. The sentence of consecration was read by the rector of the parish, the Rev. Dr. Alexander Vance. At the close of the service Bishop Whitehead made an address of felicitation. The Bishop celebrated the Holy Communion, the sermon being preached by the Rev. Reese F. Alsop, D.D., of Brooklyn, a former rector. Luncheon was served after the service in the parish house for the clergy and vestry, and many congratulatory addresses were made. In the evening a missionary service was held, with addresses on the Advent Theme, "The Church's Work at Home, and All the World Around." The Bishop of the diocese spoke on "The Church: Her Work"; the Rev. Dr. McIlvaine on "The Church: Her Workers"; and the Rev. Dr. Alsop on "The Church: Her World-wide Work." The offerings at both services were devoted to general missions. The present church edifice is the third used by St. Andrew's congregation, the first being erected in 1839, the second in 1870, and the present church, parish house, and rectory in 1905. From 1838 to 1909 five rectors have administered the affairs of the parish: the Rev. Charles W. Andrews, the Rev. William Preston, D.D., the Rev. Reese F. Alsop, D.D., the Rev. John Crocker White, D.D., and the Rev. Alexander Vance, D.D.

LAY ACTIVITIES OF MEN AND BOYS.

THE SECOND anniversary of the Royal Order of St. Maximus was observed on St. Maximus' Day, November 27th, by Patmos Castle, No. 1, of the Church of St. John the Divine, Syracuse, N. Y. The Holy Eucharist was celebrated, the sermon being preached by the Rev. Ivan M. Merlinjones, following by the meeting of the Supreme Council. The chief work accomplished was the adoption of the report of the embassy on constitution and laws. In the evening the annual banquet was given to the members, with the members of the Priory of St. John the Divine, No. 1, Royal Order of St. Faith, as guests. The object of the order is to teach the Catholic faith as received through the Anglican communion, in its integrity. One of the charter members of the order is a student at Nashotah, and at least four more are on their way there, and are already doing good work as lay readers. The motto is "Duty," exemplified by teaching, praying, and working.

A VERY interesting meeting of the Church Club of Maine was held in the hall of the

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Knights of Pythias, Lewiston, on the evening of December 1st. About one hundred men were present at the banquet, including Bishop Codman, who had travelled all day that he might attend, and a number of the diocesan clergy. The Rev. I. C. Fortin, rector of Trinity Church, Lewiston, gave an address of welcome, as did also the mayor of the city, the Hon. F. A. Corey. Among the other speakers were Mr. Leonard V. Webb, of Boston, Mass, field-secretary of St. Andrew's Brotherhood; Mr. H. P. Carver, president of the Men's Club of Trinity, and Professor K. M. Sills of Bowdoin College. The Bishop was the final speaker. He spoke of the Church Club as an excellent remedy for the disease of parochialism, and recommended to his hearers the Layman's Movement as a grand opportunity for work for the Church at large.

ST. GEORGE'S CHURCH, Schenectady (the Rev. Dr. B. W. R. Taylor, rector), is one of the most active and progressive parishes in the diocese and the rector, being unable to afford the services of a curate, utilizes the services of laymen as much as possible. There are five Sunday schools in the parish and two parochial missions: St. Paul's, Belle Vue, and St. Andrew's, Scotia. In the latter place services are held in the Odd Fellows' Hall, which has proved too small to accommodate the worshippers. In Belle Vue services are held over a bakery, which sometimes becomes uncomfortably warm. New churches are an imperative need in these two places.

THE ANNUAL banquet of the Laymen's League was held on the evening of November 22nd, at the Seelbach Hotel, Louisville, Ky. About 150 Churchmen were present, Bishop Woodcock acting as toastmaster, and the following responding to toasts: George G. Fetter of St. Paul's parish spoke on "Loyalty," Edward A. Jonas of Calvary on "Layman or Laborer?" the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, on "The Personal Element in Missions," and Bishop McCormick on "The Harvest Within." The Rev. George Craig Stewart, though not on the programme, made a witty speech.

THE CHURCH CLUB of Milwaukee will hold its annual meeting, preceded by supper, at Hotel Charlotte on Tuesday, December 14th. A course of lectures for winter and spring will be outlined, and election of officers will take place. The following topics will be discussed: "The Gospel and the Poor," the Rev. George Heathcote Hills, rector of St. Mark's Church, Milwaukee; "Men and the Ministry," Rev. E. A. Larrabee, D.D., warden of Nashotah House; "What Church Clubs Can Do," Mr. E. P. Bailey of Chicago.

NEW AND PROJECTED PARISH IMPROVEMENTS.

ST. JAMES' CHURCH, Greenfield, Mass. (the Rev. John B. Whiteman, rector), is planning extensive improvements in the parish plant. Plans have been drawn by Mr. Robert B. Walker, a former resident of Greenfield, now of Boston, Mass., for a group of parish buildings, designed in English Village style, to consist of a guild house, parish hall, 40x80 feet, a long ell containing rooms for girls' and women's societies, and a sexton's house. Under the hall there is to be a basement to be used for various purposes by the men and boys. Of these improvements and additions some part has been carried out. The guild house has been moved to the east end of the church, and the sexton's house has been rebuilt and put into first-class condition. This leaves the parish hall and the ell with its cloister still to be erected. So far the sum of $2,300 has been raised without effort, but $12,000 is still needed, which it is proposed to raise by the Builders' Fund certificate plan.

THE ORGAN of St. John's Church, Northampton, Mass., is to be entirely remodelled and rebuilt. The work, which is to be done after Christmas, will be at the expense of the Bliss family, a member of which originally gave the instrument.

THE CONGREGATION of the Church of the Epiphany, Knoxville, Tenn., has bought a corner lot, large enough for a church building and a rectory, in the best residence part of the city and has built a fine new rectory upon it. The old rectory and the old church are to be sold, and it is hoped that the new church on the new site will soon be begun. On the Sunday Next before Advent the Bishop visited the parish and formally blessed the new rectory.

A MAGNIFICENT altar and reredos of Caen stone are being made in England for Christ Church Cathedral, St. Louis. It will be a reproduction of the altar in Exeter Cathedral and will cost $35,000. A further sum of $31,000 will be expended upon the exterior of the Cathedral. The building will be cleaned and towers and flying buttresses added. A gift of six altar lights is also announced.

THE DIRECTORS of St. Luke's Hospital, Kansas City, Mo., have purchased for a nurses' home a large brick dwelling adjoining the hospital. This was a necessary enlargement of the plant and gives the Church control of the Eleventh Street side of the block bounded by Eleventh, Twelfth, Euclid, and Garfield. Funds are greatly needed to complete the purchase.

ST. MARK'S CHURCH, South Milwaukee, Wis. (the Rev. A. W. Bell, priest in charge), has succeeded in placing a tower on the church edifice, containing a belfry. The entire amount necessary for this improvement, which greatly enhances the appearance of the building, was raised locally.

ST. JOHN'S CHURCH, Kansas City, Mo., has just purchased an additional 50 feet of ground to the south of the church edifice.

LAYMEN'S MISSIONARY MOVEMENT.

REPORTS are received of demonstrations on behalf of the Laymen's Missionary Movement in Hartford and in Detroit. At the former the toastmaster at the preliminary banquet was Judge L. P. Waldo Marvin, a Churchman of Trinity parish, and the Bishop of Connecticut was the first speaker. Dr. William J. Schieffelen of New York, also a Churchman, followed with an account of the origin of the movement; and its general secretary, J. Campbell White, spoke on "America's World Responsibility." At the "denominational conference" of Churchmen held at Christ Church, a series of resolutions was adopted expressing the desire that a campaign of education on missionary matters should be carried on in every parish. The Connecticut correspondent of THE LIVING CHURCH thus records his impression of the gathering:

"As conducted, it would appear that there was little to which a Churchman could take exception. Some of the clergy and of the daity were zealous and untiring in participation and coöperation. Throughout the sessions, the prevailing cry seems to have been the call for money. 'Give us the money and we will evangelize the world in this generation.' In one way, at least, the outcome may be for good. At the 'denominational' conference of Churchmen it was voted to appoint laymen from each parish of the Church, to form a permanent organization. Thus, the representatives of the several parishes, working together, may result in more systematic methods of offerings, and so tend to increase. As for the practical result, as a whole, that must be left for time to reveal."

In Detroit over one thousand were in attendance at the opening banquet last Saturday night, when the Bishop of Michigan was one of the speakers. Reports are not at hand beyond that evening.

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MERGING OF TWO DETROIT PARISHES.

THE PROXIMITY of Trinity Church, Detroit, to St. James' Church has brought before the two parishes the subject of uniting, in order that there may be one strong organization instead of the two now existing. St. James Church, built in 1875, served at that time a large territory. Since that date four others have arisen in this same region. Trinity Church, which was built as a Reformed Episcopal Church, is situated in a prominent location and has seriously interfered with the continuance of St. James'. It is a handsome brick edifice costing $75,000. The question of disbanding St. James' and uniting with Trinity was presented to the congregation Monday, December 6th, and it was voted to unite. It is understood that the Rev. S. W. Frisbie will be given the position of associate rector, with the use of St. James' rectory. The rector of Trinity is the Rev. W. Warne Wilson.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Fulton Church Acquires Parish House.

THE VESTRY of Zion Church, Fulton (the Rev. George C. Wadsworth, rector), has leased the local Universalist church for a parish house. This building, which is of brick with a solid stone foundation, stands at the corner of First and Rochester Streets, only a short distance from Zion church. The main auditorium will comfortably seat about 400 persons and will be used for concerts, lectures, assembly meetings, etc. The edifice was used for the first time on Thanksgiving eve, when the membership of the Junior Local Assembly of the B. S. A. of Oswego county, together with several of the nearby clergy, were entertained by Zion parish.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

G. F. S. Central Council Meets at Wilmington.

THE GIRLS' FRIENDLY SOCIETY of Delaware held the nineteenth annual meeting of the Central Council in St. Andrew's, Wilmington, recently. The report showed 25 working associates, 89 members, 75 probationers, 110 candidates, 10 married branch helpers, a total of 321. Twenty-one girls have been confirmed. Twenty-five dollars was given to parochial objects and $70 to missions in boxes and money. After a supper there was evening service in the church, when the Bishop preached.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

St. Paul's, Harrisburg, to Change Location—Day of Thanksgiving.

AT A MEETING of the vestry of St. Paul's Church, Harrisburg, held on December 1st, it was decided to move the church edifice to some location in the northwestern part of the city. This removal seems to be made necessary by the shifting of population.

BY APPOINTMENT of the Bishop, Sunday, December 5th, was observed as a day of missionary thanksgiving.

IOWA.

T. N. MORRISON, D.D., Bishop.

Recent Clerical Changes — Offering for Episcopate Endowment Fund.

A NUMBER of changes are being made in the diocese among the clergy. The Rev. G. Dewitt Dowling, for a number of years rector of Trinity Church, Davenport, has resigned to accept a call to the deanship of the Cathedral at Fargo, N. D. The Rev. Charles J. Shutt, for nine years past rector of St. James' Church, Independence, has resigned to accept the rectorship of St. Luke's Church, Des Moines, a most promising field, and one which bids fair under the energetic direction of Mr. Shutt to be one of the foremost in the diocese. The Rev. William T. Jackson, Ph.D., rector of Trinity Church, Emmetsburg, has resigned to accept the appointment as priest-in-charge of St. Michael and All Angels' Church, Mt. Pleasant. Dr. Jackson is a member of the Standing Committee.

THE ANNUAL offering for the endowment of the episcopate was taken throughout the diocese on the third Sunday of November. Bishop Morrison sent to all Church families whose names he could secure in each parish throughout the diocese a letter, in which he urged upon them the necessity and importance of the fund.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

St. George's, Kansas City, Worshipping in Jewish Temple.

THE PURCHASER of old St. George's church having re-sold it, and the owner having leased it for other purposes, the parish was compelled to forego further use of it from November 30th. Interesting farewell services were held, including an historical address by J. V. B. Ellard, the only member of the original vestry on the present vestry, and addresses by the Rev. Edwin B. Woodruff, the former rector, and by the Bishop of the diocese. The new parish house will not be ready before Christmas Day. There were no suitable halls to be rented in the district. In this dilemma the congregation B'Nai Jehudah promptly and generously tendered to the parish the use of their magnificent temple for evening service during the month of December. The offer has been gratefully accepted

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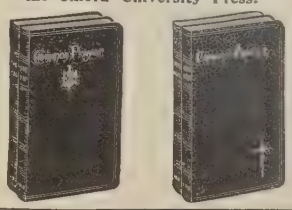

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KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Special Services at the Advent, Louisville—Notes.

SPECIAL SERVICES were held on Advent Sunday at the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector; and in accordance with the resolution passed by the vestry some years ago, the offerings on this day are devoted to a fund for the erection of a permanent parish house. The long delayed work on the new parish house has been begun and is progressing rapidly. A detailed description of the plans was printed in these columns some weeks ago. The architect hopes to have it ready for use in the spring, and the formal opening will probably take place during Eastertide. When completed and paid for, the house will be dedicated to the memory of the Rt. Rev. Thomas Underwood Dudley, former Bishop of Kentucky, and will cost approximately $35,000. The offerings at all the services throughout the day were exceedingly general and liberal.

ON NOVEMBER 28th, the marriage of Miss Charlotte Woodcock, eldest daughter of the Bishop of the diocese, and Raynale Almeron Whitehead of Detroit, was solemnized in Christ Church Cathedral, Louisville. Bishop Woodcock performed the ceremony, the betrothal being said by the Very Rev. Charles Ewell Craik. Later the bridal party and a few intimate friends were entertained at a handsome reception given by Mr. and Mrs. Gilmer S. Adams, prominent members of the Cathedral congregation. After a short trip, Mr. and Mrs. Whitehead will make their home in Oklahoma City.—AN ENGAGEMENT which has just been made public is that of Miss Mary J. Tyler to the Rev. Charles Mockridge, rector of All Saints' Church, Dorchester Center, Mass. Miss Tyler is an active worker in St. Paul's parish, Louisville, and Mr. Mockridge is a brother of the Rev. John Mockridge, rector of St. Paul's, and of the Rev. William Mockridge, rector of the Church of the Epiphany, Louisville. The marriage is to take place in the spring.—AN INTERESTING wedding which will be solemnized in January is that of Miss Louise G. Littig of Charlottesville, Va., and Aldrich Dudley of Louisville, the latter being the youngest son of the late Bishop of the diocese.

THE FIFTH annual missionary mass meeting was held under the auspices of the Laymen's League at Macaulay's Theatre, Louisville, on Sunday afternoon, November 21st, the Bishop of the diocese presiding. At the close an offering was taken for general missions, after deducting the necessary expenses of the gathering.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Missionary Exhibit at St. Ann's, Brooklyn.

A MISSIONARY exhibit of large and varied materials was opened on Thursday, December 2d, in the parish house of St. Ann's Church, Brooklyn, after long and careful planning by the members of the diocesan branch of the Woman's Auxiliary. One of the most interesting things shown is an original "edict board," such as was in place at every crossroads in Japan until 1872. Other exhibits show the progress of the Christian schools in Japan at the present day. Indian, Alaskan, Mexican, Filipino, and Chinese booths were all equally interesting and instructive. The purpose of the exhibit is entirely educational

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and it is educational in the highest degree. There was a large attendance. Opening remarks were made by the Rev. W. S. Baer of St. George's Church and the Rev. Howard Melish of Holy Trinity Church. Mr. Baer spoke on "Alaska" and Mr. Melish, on the "Industrial Progress of the Negro."

SUNDAY EVENING conferences after Church service are being held in the gymnasium adjoining Holy Trinity Church, Brooklyn, with the following subjects and speakers: December 5th, "How to Live in Cities," Lester Willis Sprague; December 12th, "The Modern Social Unrest," the Rev. J. Haynes Holmes; December 19th, "Music as a Social Force," Charles L. Safford; December 26th, "Justice for Working Women," Miss Leonora O'Reilly.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Progress at St. George's, Harford County.

A WEEKLY celebration of the Holy Eucharist has been instituted in St. George's Church, Harford county. Fourteen candidates have been presented for confirmation by the rector, the Rev. Wythe L. Kinsolving, since last Whitsunday, the largest class but one for thirty years. The parish is 236 years old.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

St. Ann's, Dorchester, Out of Debt—Home Lectures—Other News.

PARISHIONERS of St. Ann's Church, Dorchester, are jubilant over the fact that the indebtedness that has been hanging over its parish house for several years has at last been removed. Soon after Christmas the parish will have a festival which will be in the nature of a thanksgiving. The parish has taken a new lease of life under the Rev. F. A. Reeve's rectorship.

AN INTERESTING course of lectures is being given in Boston in the parlors of some of the Back Bay Churchwomen by Mrs. Alice Howard Frye of Cambridge. The general title of the course is "What We Should Believe and Do," and under separate heads the individual talks are on "Why We Are Christians and Churchmen"; "The Catholicity of the Prayer Book"; "The Liturgy," and "Public Worship, Its Symbols and Ceremonies."

THE REV. DANIEL D. ADDISON of All Saints' parish, Brookline, has arranged for a list of special preachers at the church during the Advent season. On Sunday, December 5th, the preacher was the Rev. Samuel S. Drury of St. Stephen's, Boston.

BISHOP LAWRENCE addressed the clergy of the diocese at a special Advent service in St. Paul's Church, Boston, on the morning of Wednesday, December 1st. In his remarks he pleaded especially for a greater emphasis upon the spiritual side of the clergyman's work, which needed to be more vitalized. He was assisted by the Rev. Dr. Louis De Cormis, minister in charge of the parish. At the close of the service most of the clergy accepted the Bishop's invitation to luncheon.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

The Affairs of St. Mark's and St. James' Churches, St. Louis — Progress in the Diocese.

SOME excitement has been caused during the last week by the action of the vestry of St. Mark's Church, St. Louis, in endeavoring to sell the property to Christian Scientists. Some months since the church was rented on Sunday and Wednesday evenings to that sect, but upon protest the Bishop withdrew his consent. This time the whole plant was sold outright without any consultation

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with the Bishop and Standing Committee. Services were held on Thanksgiving Day in St. Mark's by Mrs. Eddy's disciples. At a meeting held at the Church of the Ascension, a protest signed by seventy-five priests and laymen was drawn up and forwarded to the Standing Committee. The protest proved effective, and the Standing Committee refused to sanction the sale. It is possible that the property may be acquired by Trinity parish, a growing congregation. The Rev. S. E. Arthur, rector of St. Mark's, has resigned. For some time the parish has been decreasing and now it has disbanded entirely.

ST. JAMES' CHURCH, St. Louis, a handsome stone memorial building, is almost deserted, owing to an influx of negroes, who have driven away the white population. The rectory has been sold to a colored undertaker. At different times attempts have been made to unite St. James' with some other parish in St. Louis, but such attempts have always failed. Negotiations are now in hand with the parish of the Redeemer.

THE WHOLE diocese has lately taken on an aggressive attitude. All the new rectors in St. Louis are young, energetic men, holding definite Church principles and teaching them. It is hoped that the long period of inertia is now at an end. In the country many vacancies have been filled, and from the good reports received, with the best type of men.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Church History Society Formed — Topic Schedule of the Clerical Brotherhood — Other Items.

PROMINENT Church clergy and laymen met one night last week and formed what will be known as the Church History Society. Henry Budd, Esq., was elected temporary chairman. The main object will be the study and discussion of the history of the Anglican Church.

THE TOPIC committee of the Clerical Brotherhood, which meets on Monday mornings at the Church House, has prepared an interesting schedule for dates from December 13, 1909, to June 13, 1910. Of the eighteen different speakers, all but two—the Rev. Dr. Mortimer and the Bishop of Bethlehem—are laymen, representing many different professions and walks in life.

THE NAME of the Church of the Messiah, Broad Street, Philadelphia, has been changed to the Chapel of the Messiah, it lately having been turned over to the rector and vestry of the Church of the Evangelist, with the understanding that services would be continued there.

THE BISHOP of Harrisburg was a principal speaker at the dinner of the St. Andrew's Society of Philadelphia held at the Bellevue-Stratford on the night of St. Andrew's Day. The rector of the Church of the Saviour, the Rev. Robert Johnston, was to have been one of the speakers, but declined, owing to the death of Mahlon H. Kline.

THE LARGEST Confirmation class ever presented in the history of the parish was confirmed by Bishop Jaggar on December 5th at St. John's Church, Norristown. The class numbered fifty-seven persons, and is the third presented by the rector, the Rev. Chas. Fiske, in less than thirteen months, the total number of those confirmed being 101. Mr. Fiske came to Norristown from New Jersey in November, 1908, succeeding the late Rev. Harvey S. Fisher, and the work of the parish has prospered greatly under his care, the year showing a large reduction in parish indebtedness and the completion of a fine mission chapel in the east end of the town, begun under the former rector. In the Confirmation class just presented boys and men largely outnumber the women and girls.

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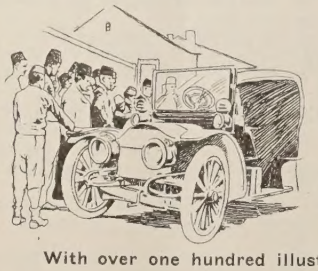

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